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March, 1951
Vol. 5—No. 7

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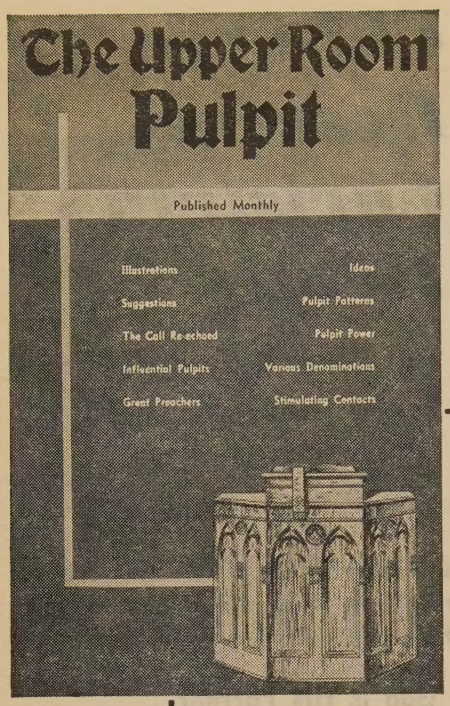

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J. MANNING POTTS, ***Editor***

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Raymond Calkins — *Minister Emeritus, First Congregational Church, Cambridge, Massachusetts*

As His Custom Was
J. A. Davidson — *Pastor, United Church, Wiseton, Saskatchewan*

The Family of Christ
Franklin J. Hinkamp — *Pastor, Reformed Church, Poughkeepsie, New York*

The Sword of Christ
Stuart Nye Hutchison — *Pastor, East Liberty Presbyterian Church, Pittsburgh, Pennsylvania*

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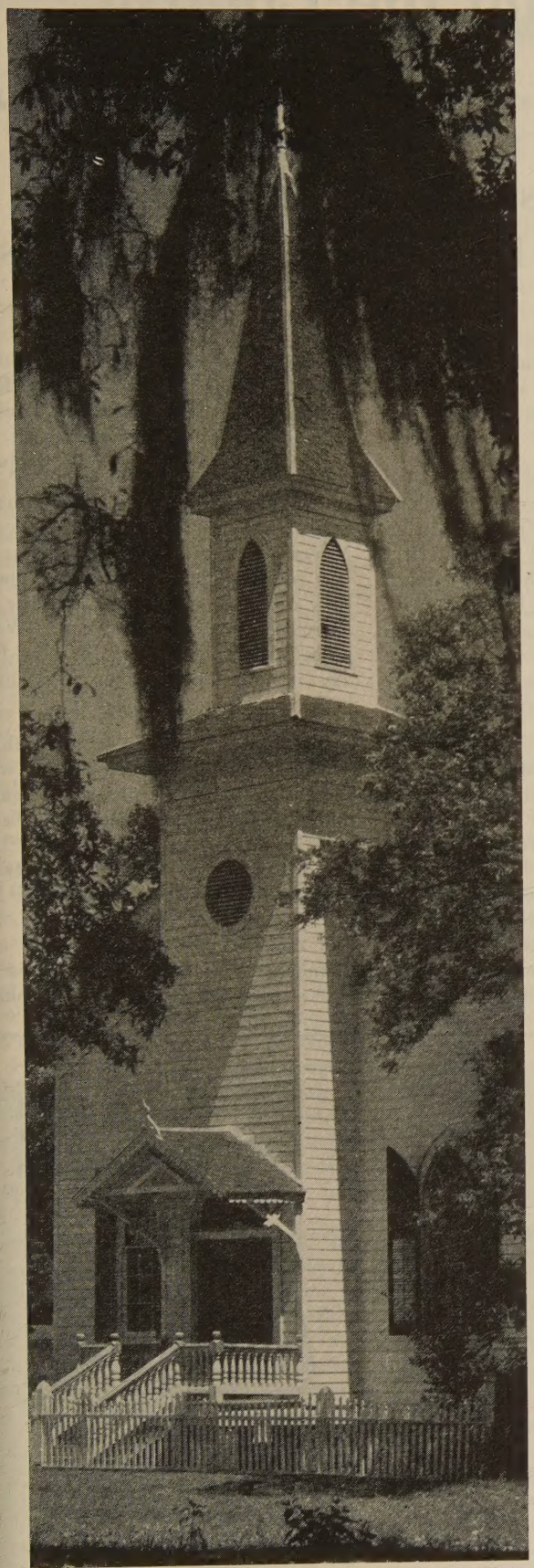


Harold M. Lambert Photo

America's Churches

by

Kathryn Blackburn Peck

I love the churches of our land;
Like sentinels of faith they stand
  Amid the chaos and the care;
  They call my anxious heart to prayer!

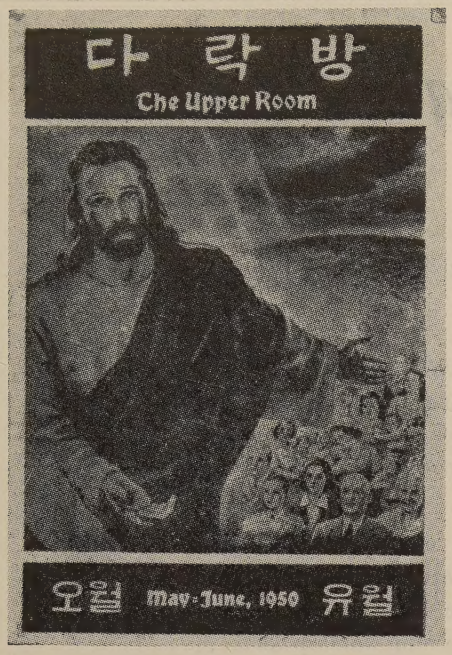
Small churches under boughs spread wide,
That dot the nation's countryside,
  Where simple, kindly people meet
  In fellowship and worship sweet;
Where tenderly the pastor leads
And, shepherd-like, his flock he feeds;
  Where, for a century or so,
  The country families will go
To lift their hearts in psalm and prayer,
And every neighbor's burden share.

I love the village churches too—
The weather-beaten and the new,
  Where bells ring out on Sabbath days
  Their joyous caroling of praise;
Their altars, where the young folk bow
To whisper soft the marriage vow;
  Where babes are brought to be baptized,
  And where the dead are eulogized.

Great churches, too, with lofty spires;
Deep-throated organs—vested choirs;
  Churches that stand with solemn hush
  Amid the noisome city's rush,
And seem to call above its din,
"Come unto God, and turn from sin!
  Ye rich men, come—forget your gold,
  And seek the wealth of worth untold!
Ye heavy-laden, and ye poor,
Find peace and rest within my door!"

Oh, strong and straight and true they stand—
The churches of our own free land;
  And in life's chaos and its care,
  They call a nation's heart to prayer!

—Herald of Holiness.



. . . Beyond the Control of the Printer . .

July-August Issue of Korean Edition of The Upper Room Delayed by War Crisis

"The July-August issue of the Korean edition of THE UPPER ROOM was due to be delivered on June 27th," writes Charles A. Sauer, Publication Manager of the Korean Edition of THE UPPER ROOM published in Seoul, Korea, "but circumstances beyond the control of the printer prevented that delivery. Envelopes were in readiness and the issue was just coming from the press when we had to leave town.

"We advised the Korean staff to get into hiding lest their lives be forfeited. We hope they were able to move south ahead of the invaders. Two months' salary was left for their use but unless they were able to keep ahead of the invaders the South Korean currency was probably of little value."

The Korean edition of THE UPPER ROOM, begun just three years after the first publication of the English edition itself and then suspended until the first of the year in 1950, was the first foreign edition of this new widely used daily devotional guide. Since the first publication of the Korean edition in 1938, the number of foreign editions has steadily grown until today there are 14 editions of THE UPPER ROOM in 11 languages.

After the hurried flight from Seoul, Dr. Sauer went to Karuizawa, Japan, where he wrote he had charge of a Korean language school for young missionaries who had been in Korea and who plan to return. "In connection with this school," Dr. Sauer wrote in August, "it should be possible after a month or so to begin publication of the Korean edition once more. There are many thousands of Koreans in Japan, Os being the third largest city in Kor population in the world. We shall probably be able to reach South Ko with printed material by October.

In December, news came from Sauer that he had returned to Seoul November 5, that their particular pl was found undamaged by fire, and t they now had from the press the J August edition. He also wrote, "We h a staff working on the January-Feb ary issue. Paper comes high but believe we can print on time."

This communication from the Kor edition of THE UPPER ROOM was writ from Seoul in the faith that that and the people of South Korea w new in the presence of a great lib tion and that the days of reconstruc in Korea were well begun. The Bo of Missions had word that Dr. Sa had moved out of Seoul ahead of Chinese Communists. Of course, fate of the Korean edition is unkno

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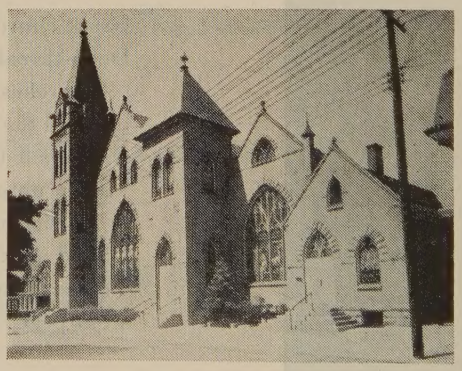
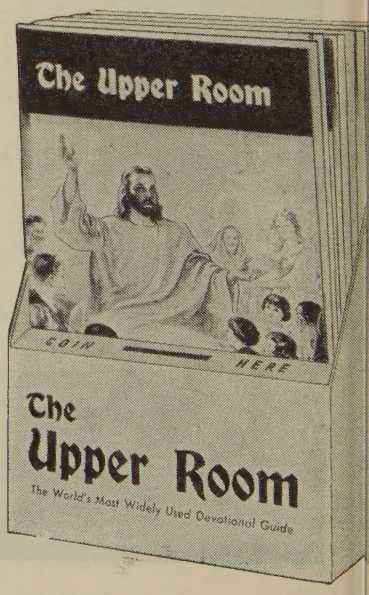
CORRECTION

An article entitled "My Church Uses Its Stewards to Distribute 1,000 Copies of The Upper Room," which appeared in February *Shepherds,* erroneously located First Church, Evangelical United Brethren at Canonsburg, Pennsylvania, instead of at Chambersburg, Pennsylvania. We regret the error.

In the event that you did not read the article mentioned and are interested in the method by which this Chambersburg church distributes THE UPPER ROOM, you will find the plan outlined by the pastor, Fred Christman, on pages 12 and 13 of February *Shepherds.*



The picture above shows First Church, Evangelical United Brethren, at Chambersburg, Pennsylvania, where the stewards and church secretary cooperate in the work of distributing copies of *The Upper Room.*



Folding Display Boxes, as illustrated on request from *The Upper Room.*

'OUNDING THE TRUMPET

By John Wilmot Mahood, Pacific Palisades, California

e Old Testament prophets were prophets to the Church. They led their trumpets for Israel, and he nations in contact with Israel. vhile their messages were primarily e chosen people, in a secondary they were to the Church in anticin; for "*all* scripture is given by intion of God, and is profitable for ine, for reproof, for correction, for uction in righteousness." And how lingly applicable are many of these Testament messages to the Church oday. For instance, hear Isaiah , "Awake, awake; put on thy gth, O Zion; put on thy beautiful ents, O Jerusalem."

ar is a dreadful thing. Nobody loves much less modern war with its ing and destruction of cities, hter of innocent women and chil-, and its cruel sea tragedies. But war becomes an effort in defense pressed peoples and weak nations; it becomes a struggle to save our s, our dear ones, and our liberty a murderous and atheistic ma-er; and when our action is con-ed by high moral purpose and hate minated, then war may become the d of justice and "the fist of God." I have heard men who passed ugh recent wars speak of the thrill shook them when the bugle sounded all to arms, and the air resounded the echo of marching feet; for that was in defense of freedom and .

suppose we are well agreed that this day of tremendous world-shaking ges, that civilization is trembling in balances, while paganism is riding on a return wave. And we are ed too that in this crisis our su-ne need is a great spiritual awaken-in our churches. Indeed many are ng that this is the only thing that save civilization. We may disagree methods used in such an awaken-and as to the particular phenomena ding such an awakening, but surely ghtful people are agreed as to the .

his revival must come to pulpit as as to pew, for while in many pulpits our preaching may be more intellectual and practical, it is less spiritual and evangelical. Shortly before his death, Dr. John Watson was speaking to theological students, and said there were three trends of thoughts ever noticeable in the churches—critical, ecclesiastical, evangelical; and he added that one of these is always emphatic, but that none has such power of resurrection, and none is so omnipotent when it is awakened from sleep as the spirit of the Evangel.

Now if we were to diagnose conditions in our churches today, we would see that here is why we have not made greater progress, why missionary passion has diminished, and why there are so few real conversions: we have been putting the emphasis in the wrong place. In the early Christian Church *evangelism*—the salvation of souls through the preaching of Christ crucified and Christ risen—was always put first; then followed organization and education. As long as the early Church followed this order, putting the emphasis on vital Christian experience, and victory through faith in the shed blood of Calvary, the Church made rapid progress until it had spread over the Roman empire.

But then came a period of ecclesiastical imperialism when men and councils began to talk about the authority of the Church, and to seek position and emoluments through the Church. Then followed the Dark Ages. And it was not until Luther and Wycliffe and Wesley and Knox and others began to preach repentance and salvation by faith in Christ that the nations began to turn back to God. And let us remember this: the reformations begun by these men were successful only so far as they magnified the great evangelical truths of the Word of God, particularly that of the New Birth—a new creation.

Now we are in danger of returning to another ecclesiastical era. We have been emphasizing the material and financial, the educational and social interests of the church and neglecting the vitally spiritual and evangelistic. The result is that we are now confronted with such enemies as communism and formalism and spiritual indifference. How shall we overcome? Not by crusades that mean only an effort to increase membership rolls. After many years in the pastorate and in the evangelistic field, I am fully persuaded that our need is not for more church members, but for regenerated church members. Too often people are taken into the church who give no evidence of real conversion. They continue to live as the world lives and do as the world does. Dr. Andrew Gillies used to say that "we no longer hear of the sinner *getting through*, but that he has been *taken in;* and I am inclined to think he is *taken in.*"

Every unconverted member added to the church roll becomes a liability rather than an asset. The great need then is not for more church members, but for better church members. The church is not a mere organization or a membership roll. It is an organism—something that has life. Its work is biological rather than mechanical.

We see the ecclesiastical tendency too in the modern emphasis on denominationalism. Speaking to a large company of people a district superintendent said, "It is my business to put The Methodist Church on the map." In our zeal for denominational loyalty is it not possible

PRAYER BOOKLET

As his personal contribution toward a great world-wide prayer movement, Chas. P. Taylor, pastor at Reesville, Ohio, has printed a 20-page leaflet entitled "World-wide Call to Prayer for Revival." It contains a forthright plea, based upon history, scripture, and present conditions, for persons to enter into prayer of intercession for a revival of religion throughout the world, beginning in one's self.

He authorizes *Shepherds* to state that single copies of this booklet may be obtained free, by writing him. We suggest that you send him a stamp to cover return postage.

to be blind to our great business as a church—the winning of men and women and young people to a living faith in Christ? Christianity is not the mere acceptance of a creed, or a system of doctrine, or an apologetic. It is a *LIFE*, a *POWER*. No church has a right to be called a Christian Church whose members are not in possession of the new life in Christ, and seeking to make known this new life to others. When we are more anxious to increase the membership roll than to see men and women born again, we are emphasizing the ecclesiastical. When our worship is a mere lip repetition of words of a ritual, then we are without life and power, and we are returning to formalism and "churchianity."

We need now ten thousand Isaiahs to sound the trumpet call, "Awake, awake, put on thy strength, O Church of God; put on thy beautiful garment of prayer and soul winning." With these two great forces awakened and renewed in the lives of professing Christians we would fill our churches with sincere worshipers, and give new strength to pulpit and pew; we would multiply our missionary work a thousand times, solve many pressing national problems, and bring in the reign of Jesus Christ, our living Lord and King.

GOD HAS THE ANSWER

Tune—Advance, O Church of God

God has the answer for a world
Confused and sore afraid;
He calls us from the paths of greed
To ways the Christ has made,
To ways the Christ has made.

God gives the answer when we seek
To know His holy Will;
He calms the tempest in our souls
And bids our hearts be still,
And bids our hearts be still.

God's answer is the Mind of Christ
To govern and control
His Church, a sacred Fellowship,
One world in Him made whole,
One world in Him made whole.

God has the answer, O my soul,
Bestir thyself and give
This great good news to all the world;
In Christ mankind may live,
In Christ mankind may live.

—Benjamin F. Schwartz

Pastor, The Methodist Church
Sidney, Nebraska

THE PENITENT

I had my choice of ways to go
When the morning light was new;
I looked to where the skies were fair
And a Cross obscured the blue.

I turned, beheld the beckoning earth
Its promises unfold;
The fallow sun had gayly spun
Rich tapestries of gold.

I reveled in the gilded light
Until the day was spent,
Then shadows crept, and soon I wept
For folly's ravishment.

The night is dark, I cannot see;
My gold has turned to dross.
With yearning eyes I scan the skies
And cry, "The Cross! the Cross!"

—Miranda Snow Walton

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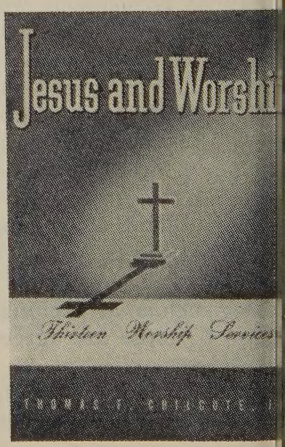
Jesus and the Cross



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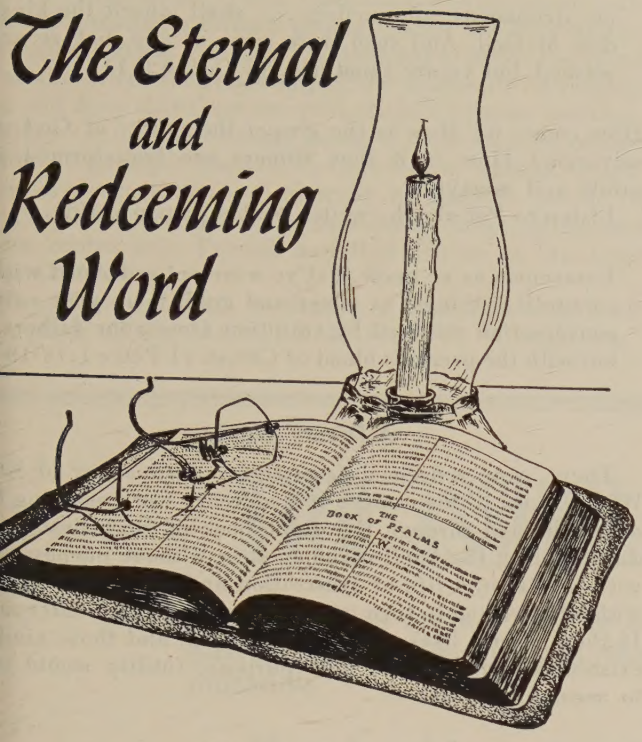

BY JOHN PATERSON

Professor of Hebrew and Old Testament Exegesis
Drew Theological Seminary, Madison, New Jersey

Part I of this article appeared in March Shepherds)

II

Many significant volumes have been written concern- the world to which the Evangel was given. Suffice it to say that it was a bewildered world full of vice, fear, superstition. Men were groping and seeking for security. et by fear of uncontrollable powers, life had no meaning living no purpose. "Your aimless manner of living" is Peter describes that ancient heathen life. It was an age uackery and deceit and cheap substitutes. False proph- offered their artificial remedies and venal priests lled their wares.

ompeting philosophies with their varying doctrines only the human mind more bewildered. Some taught virtue others taught vice; some spoke of renouncing the world e others exalted the life of pleasure. It was an age easeless discussion in which nothing was decided. Men driven and tossed and all was uncertain. The world led the Evangel. No better picture of that ancient d has been given than that by Matthew Arnold:

> On that hard pagan world
> Disgust and loathing fell,
> Deep weariness and sated lust
> Made human life a hell.

ere was a world needing salvation. There were powers ady in that world who were prepared to set humanity t by governing it more strictly, by making the prisons larger and the bolts stronger. There were great religions in the world prepared to sanctify human nature by mutilating it, wounding humanity still more deeply till all desire was dead. This was a world that desperately needed the Evangel of the grace of God. The fullness of time had arrived.

Early Preachings

It may be best here to turn to the earliest literature of the New Testament and survey the preaching of the first Christian preachers. C. H. Dodd in his *Apostolic Preaching* will be our guide here. He finds there was a common body of truth which constituted the first preaching of the Evangel. This he calls the *Kerygma* (proclamation) from the Greek word *kerussein,* which means to proclaim as a herald. That may, in passing, cast light on the task of the preacher: he is called to proclaim something that has been entrusted to him. He is not called to air his own personal views; he is commissioned by the Great King. He is "a man sent from God." (John 1:6)

Now as we read the epistles of Paul and the Acts of the Apostles we find Paul and Peter saying pretty much the same thing. Here are the foundation pillars of the Evangel:

1) The prophecies are fulfilled. All that they foreshadowed is here. The Kingdom has come.

2) Christ was born of the seed of David.

3) He died for our sins according to the Scriptures.

4) He was buried.

5) He rose on the third day.

6) He will come again as Judge and Savior of men.

For the Apostles the final and full revelation of God is given in Christ. And God is not conceived in any abstract fashion; he is the living God of personal and ethical energy who from the beginning has been seeking to perfect his purpose for man, and, in particular, to redeem man from moral evil. We may not be particularly impressed with the form of argument used by Paul and Peter but we cannot evade their substance and truth. The root idea of the Apostolic preaching is that of the spirit working through the ages. To some minds this may make little appeal, for, like the Athenians, we love to spend our time hearing and telling new things. To others it is an impressive argument.

If God is working at all it should be possible to trace His working and observe the evolution of His plans. That is precisely why the Apostles argued thus. For the earliest attack on the Evangel was on the ground of its newness, its novelty. The only reasonable argument was to show it was old as well as new. It was something prepared from the foundation of the world. The early Christians had only the Old Testament for their Bible but they had also "this which ye now see and hear" (Acts 2:33), the Pentecostal experience, and they were guided by that same spirit to recognize in their Savior, however surpassing the glory of His grace, the climax of that travail of all the ages.

Beginnings of the Gospel

The beginnings of the Gospel might seem to some to be in Bethlehem, but to discerning spirits these beginnings lay far elsewhere, in the determinate counsels of God. Redemption was no accident. Olivet and Calvary had their place in the Creator's mind before the world began to be. Not that we should interpret this thought of continuity in any mechanical form but along lines that are vital and spiritual. We do not desire a new religion but we do desire new experiences of the ancient grace. We long for contact with

the Eternal, the one Reality which is older than the oldest hills and newer than the newest needs. "For all the promises of God in him are yea, and in him Amen." (II Cor. 1:20) There is not a single promise God has made and not a single hope with which he has inspired human hearts which can have any fulfillment except in Christ.

The Apostolic preaching centers on Christ. His name is music to their souls. It sets all the bells ringing and all the trumpets sounding. The heart of the Evangel is excised and the subduing power taken out of Christianity when we lose sight of the fact that the New Testament never suffers us to forget that in Christ God condescended to undertake man's redemption, that in Christ God is present reconciling the world to Himself. Christ is the great and decisive Personality who stands in a place which is His alone, by relation to whom all men finally stand or fall. He is the only-begotten Son, full of grace and truth.

Central to this preaching of the Evangel is the fact of Christ's death and resurrection. Two-thirds of the gospel story deals with the Passion of our Lord. This is the sum and substance of Apostolic preaching. For if we are to have a Christian religion the historical must become present and eternal. "Beginning from the baptism of John until the day he was taken up" may be the limits of Mark's Gospel, but with the Apostolic preaching the prospect is illimitable.

Early Church Is Proof

The very existence of the early church is the proof of the Resurrection. Hearts that had been faint, whose hopes had died, now exult with praise and adoration: "This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:32) "It was not possible he should be holden of it [death]." (Acts 2:24) "Death hath no more dominion over him." (Romans 6:9) Put it how we will—and that is how Peter and Paul put it—there remains the certainty of an encounter with the risen Christ.

Christianity is not abstract optimism nor mere wishful thinking. It is optimism based on the exaltation of Jesus and on knowledge of God as revealed in Him. "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36) It is Christ crucified and risen whom they preach. The cross is seen in the light of the eternal. The redeeming grace of God, apparently defeated on Calvary, won there its triumph. There powers supernal and infernal came to clash and the strong man armed was despoiled. "Hallelujah! the Lord God omnipotent reigneth for ever and ever." There the sinless Lamb of God carried and bore the world's sin so that the guilt and power of it can no more oppress the conscience and will of man. The doctrine is never stereotyped—how could one stereotype the "variegated" grace of God?—but all alike preach Christ and Him crucified. "God forbid that I should glory save in the Cross of our Lord Jesus Christ." "Thanks be unto God" is the adoring cry of the redeemed. Jesus in the sovereignty of His risen power is their theme. For "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) To the Apostles Jesus is Savior and Lord and no lesser terms are possible.

This is the Evangel we see in operation in the New Testament. We can observe how it worked. When Paul writes to his converts at Corinth—to *Corinthianize* in that ancient time meant "to go to the devil," so wicked was that city—he can say:

> . . . neither fornicators, nor idolaters, nor adulterers, . . . nor drunkards, nor revilers . . . shall inherit the kingdom of God. And such were some of you, but ye are washed, but ye are sanctified. (I Cor. 6:9-11)

How comes it? How is the gospel the power of God unt salvation? How is it that sinners are transformed int saints and martyrs?

Listen to Peter as he writes to this pagan world:

> Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ. (I Peter 1:18-19)

A Dreary Word

They "were redeemed from their vain manner of life. What a word is this vanity! It is a dreary word moaning lik a winter wind through the whole book of Ecclesiastes, th dirge of life, the knell of hope. Life without purpose, lif without vision, a life of frustration and bewilderment, lif without anything to turn it from a problem to an enterpris If those empty lives could but be filled, and those aimle existences charged with high purpose, futility would tur to accomplishment.

> Defend me . . . from the toil
> Of dropping buckets into empty wells
> And growing old in drawing nothing up. (Cowper)

Christianity redeems thoroughly. It breaks the power the dead hand of tradition and sets to work in men th "dynamic" that raised Jesus from the dead. Traditions lo their power; authorities no longer terrify. How was th revolution wrought? Not without a mighty motive. aimlessness is to give place to purpose the heart must set on fire. If the power of the past is to be expelled fro the soul, it can only be by the expulsive power of a ne affection which shall be stronger than the ancient tyrann The transforming power came through the love of Christ which the cross is the supreme sign. That power came fro a sacrifice so amazing and overwhelming that it drew the wills unto itself and broke their human pride and rebellio

Their new moral intensity and moral originality—f there is a profound moral originality here—did not spri from His perfect example nor from the authority of H teaching. "He loved me and gave himself for me." "If a man be in Christ, he is a new creation." It was this th turned their vain manner of life into a high and consecrat purpose. For this made vanity of life no longer congeni and it made traditions and conventions no longer suprer and authoritative. Every little motive was swallowed up one greater than them all.

What Is a Christian?

Perhaps we could best define a Christian in the Pauli phrase, "a man in Christ." Or if we listen to Peter we c put it otherwise: "You *through him* are believers in Goo Both Peter and Paul center on the encounter with t risen Lord. For both, Christ is central—He is the Evang "I find," said Dr. Chalmers, "that without a hold on Chr there is no hold on God at all." The Church through the ag has underlined these words of Peter, "through him," and dare not fail to underscore them today with the unfadi scarlet of our gratitude.

Many today would reduce Christianity to an ethical cul- and dismiss its historic ground. What is Christianity? Fatherhood of God? the brotherhood of man? the spirit ocial service? the fellowship of the nobler life? Probably e will deny that these are part of our Christian heritage. they are not the Evangel as the New Testament under- nds the Evangel. There is no Christianity without Christ. ere is none other name whereby we must be saved. In Christian Evangel all ideas, ideals, duties, gifts, and ces center in a Person, and that Person is the Lord us Christ.

When "through him" we believe in God, then God is all nearer, all the dearer, all the surer. If "through him" we believe in all high ideals, then duty is sweeter and the lofty life more insistent in its call, more far-reaching in its range. If "through him" we believe in sin and salvation, then sin will appear more exceeding sinful and salvation more to be desired, the one because of His stainless purity, the other by reason of the attraction of His love. To the man who is rooted and grounded in Christ and who believes "through him" the Unseen is manifested and the Unknowable has unveiled His heart.

> Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Amen

TWO ASSIMILATION PACKETS

These Packets are not for the New Members themselves but are for pastors and leading laymen that they might obtain vital available materials.

Methodist Assimilation Packet

Contains one each of the following:

ASSIMILATING NEW MEMBERS
I WILL UPHOLD THE CHURCH
A WORD TO NEW MEMBERS
HOW TO BE A FELLOWSHIP FRIEND
MY PLEDGE OF LOYALTY
I COME TO THE COMMUNION TABLE
CHRISTIANS WILL DO THESE THINGS
I GO TO CHURCH SUNDAY
DAY BY DAY WITH GOD
THE BELIEFS OF A METHODIST CHRISTIAN
THE METHODIST PRIMER
METHODIST MEMBERSHIP CARD

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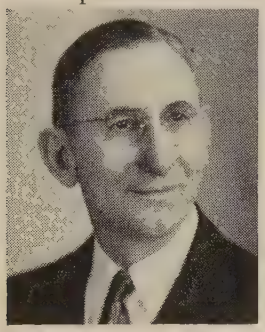
1908 Grand Avenue **TIDINGS** Nashville 4, Tennessee

General Board of Evangelism Meets at Denver

For the first time since Unification a General Board of The Methodist Church convened in the Western Jurisdiction when the Board of Evangelism held its annual meeting at Denver, Colorado, from January 9-11. Mornings and afternoons were devoted to business sessions held in the great Trinity Church, of which John H. Crowe is pastor. Each night the people of Denver crowded into the vast Trinity sanctuary to hear outstanding evangelistic messages by Bishops Gerald H. Kennedy, W. Angie Smith, and Ralph S. Cushman. Bishop Cushman is chairman of the Board. Special music for the services was provided by representatives from various churches in the city. Rufus C. Baker, host superintendent, presided over the closing worship service.



Rufus C. Baker
District Supt.
Denver, Colorado

In the course of the program Bishop Paul B. Kern, vice chairman of the Board, led the devotions one morning and spoke regarding the week of Dedication. Bishop W. Earl Ledden opened another of the sessions with a devotional meditation. Later he made an address concerning the United Evangelistic Meetings.

Following the reading of the minutes at the initial session, the Executive Secretary, Harry Denman, made a stirring report analyzing the present status and opportunities of evangelism. Pointing out that during 1950 The Methodist Church won a total of 411,328 persons, Dr. Denman went on to declare: "We confidently expect the year 1951 to exceed the year 1950." "Our reason for this confidence," he said, "is the fact that the Methodist preacher is fast becoming an evangelist for his church and community." But also, he indicated, consecrated laymen visiting two by two have found a new joy in bringing persons to Christ. The enthusiasm of these lay visitors is so infectious that Dr. Denman prophesies: ". . . this decade will see more than a million persons engaged in the primary and most important task of Christ and His Church."

That such optimism is not unfounded is evident from the facts contained in Harry L. Williams' report concerning the United Evangelistic Missions which have been held in various parts of the country. As of December 12, six of these campaigns had effected 18,941 transfers of membership and had won 24,574 persons on confession of faith. This means that out of 130,021 persons interviewed, 43,515—or a little more than 33%—made definite commitments for Christ and His Church. No wonder C. Lloyd Daugherty, Jr., could conclude his fine report to the Board with the words: ". . . those of us who know that Christ, not man, is God, know also what Christ expects of us, whatever our Christian office may be. And if in the earnes fulfillment of that office we are called upon to make un precedented sacrifices for the Christian cause and Churc we shall do so with eagerness; for the gates of Hell sha NOT prevail against it!"

Equally heartening was G. Ernest Thomas' report con cerning the expanding program for assimilating new mem bers and reclaiming inactive members. "Never in history Dr. Thomas declared, "was there such an opportunity a now to remind members of Christ's Church of the hol opportunities and obligations of the faith. Men want pray. Men long for the sure guide for life as it unfol in the Bible. Men are seeking earnestly for the blessing which can be realized through church attendance an through the sharing life."

Each of the 10 departments reported in this san vein. Everywhere people are seeking the paths that lead God—in the sanctuary, on the radio, through the printe page. For the first time in a number of years the gro circulation of The Upper Room surpassed the 2,000,00 figure for every issue of the year. Significantly enough, t high point for the world's most widely-read devotion magazine was reached with the Lay Witness Number (Ma June) with a total of 2,112,365 copies. Upper Room boo and booklets of 24 pages or more (including The Upp Room) sold 12,869,635 copies during the year.

In like manner the TIDINGS Department of Evang listic Literature reported that it had circulated 12,000,0 pieces of evangelistic material in the last 12 months. The various United Evangelistic Missions required 1,000,000 pieces of these materials. When we realize that this total represents an increase of more than 7,000,000 pieces of evangelistic literature since 1947 we can see how the present spiritual awakening is stirring pastors and churches to meet the religious needs of our day.

John H. Crowe
Pastor, Trinity Church
Denver, Colorado

The Board approved the Executive Committee's plans for a new $750,000 office building to house its staff in Nashville. In doing so it unanimously adopted the report of the Build Committee, including the recommendation that the n headquarters be equipped with a beautiful chapel, chancel of which "is to be an adaptation of the Up Room as pictured in Leonardo da Vinci's 'The L Supper.'"

The General Board of Evangelism is comprised of members, eight of whom are bishops, and seven of wh are young people representing the youth of The Metho Church.

Five Steps In Soul Winning

By R. H. Duncan, Pastor
St. Andrews Methodist Church
Chattanooga, Tennessee

In the fall of 1931, when I had been the full-time ministry less than one nth, I faced one of the gravest emer-ncies that a minister could possibly nfront. I was summoned frantically the bedside of a dying man. The ople coming for me said: "Preacher, hn Doe, whom you visited the other y, is dying. He wants you right away cause he is lost and is afraid to die." Having gone through seminary be-re the days of field work in which nisterial students have practical ining with older ministers or laymen soul winning, I was ill prepared for is emergency. Frankly, I had never ecifically sought to win a soul to rist. If a mountain had been on my oulders, I could not have felt a avier weight than the realization that a "greenhorn," budding minister, was e man of God standing between this t soul and eternity.

As I went hurriedly up the mountain-le to the home in the coal camp, I ayed earnestly for the right ap-oach, for something to do, and for ords to say. As I reached the bedside this man, I verily believe that God rformed a miracle in giving me the e steps that are listed below.

First Step: Do you want to be a Chris-an? (Acts 8:35-37.)

God does not force us. He does not ize us. Occasionally someone says to e, "I will accept Christ when it hits e." God's plan of salvation is not to it people." Joshua said: "Choose u this day whom you will serve." Joshua 24:15.) God has created us as ee moral agents. He does not place in a strait jacket. He does not fence in. He does not force us to take y certain direction. He gives us the ivilege to choose, to be saved or to lost.

Second Step: Do you repent of your ns? (Luke 13:3; Mark 1:15; Acts 38.)

Are you sorry enough for everything at blocks you from the Lord to con-ss it and forever turn away from it? epentance is vastly more than simply saying to the Lord, "I am sorry for my sins." Genuine Christian repentance involves laying bare our souls to God, confessing our sins of thought, word, and deed in commission, as well as our sins of failure to do what God has impressed us to do: namely, sins of omission. It also involves a person's determination by the help of the Lord to walk no more in those sins or in the situations that contributed to the experiencing of those sins. Repentance is absolutely essential in salvation.

Third Step: Do you have faith that God will forgive your sins? (I John 1:9; Acts 26:18; Ephesians 1:7.)

A person can know his sins will be forgiven through faith that God in Christ will keep His promises. We cannot demonstrate forgiveness from God, as we could in man forgiving man, or as we could if Christ were in the flesh. For instance, if Christ were here in person, we could hear Him say: "Thy sins be forgiven thee." If one person wrongs another and goes to that person saying, "I am sorry," he can hear that person say, "I forgive you." Thus forgiveness can be demonstrated. However, since Christ is not here in person, the only way we can know our sins are forgiven is through faith. We can know that the promises of God will never fail.

Fourth Step: Do you have faith that God will save you? (Matthew 11:28; John 6:37; Revelation 22:17.)

Here again, as in step four above, we cannot demonstrate God's saving us. If Christ were here in person, we could hear Him say, "Follow me," "Come ye after me," and His receiving us among His followers would demonstrate His accepting us. Since He is not here in person, and since we cannot hear His audible voice say that we are accepted, we can know only through faith that we are His. Again we can say without the slightest doubt, and without a moment's hesitation, the word of God is true and dependable. The words of the Saviour in these Scripture references can be taken at face value.

At this point, in giving these five "repentance," "confession," and the like, steps, more often than not, I pray with the seeker, thanking God that the individual wants to be a Christian, that he repents of his sins, that he has faith God will forgive him, and that he believes God would save him if he turns his life over to Him. I pray as earnestly as I know how that God will so bless the penitent that even at that moment he will say deep down in his heart, "I do trust the Lord; I am willing to confess Him." In fact, I have had cases where the person, even while I was praying the audible prayer that God would impress him to say deep down in his heart, "I confess Thee, as my Saviour," would actually say those words aloud in the midst of my prayer. In those cases, I close my prayer, rejoicing with the person that he actually has accepted the Lord. However, more often than not, following the prayer I give the fifth step.

Fifth step: Will you confess Christ as your Lord and Saviour? (Romans 10:9,10; Matthew 10:32.)

Many people are able to take the first four steps, actually believing in their hearts, and yet miss salvation by their failure to follow through with the fifth step in confessing the Lord Jesus Christ as Saviour. Sometimes a person secretly makes a resolution to repent and to trust in his heart, to accept the Lord as Saviour, with the thought that he will test the experience before he lets it be known. This is merely "tinkering" with salvation, and within itself will not bring a peace of soul. In fact, it is a dangerous practice, easing the conscience of an unsaved person by permitting him to become a moral individual—decent and clean in the usual standard of everyday living—yet eternally lost, having never confessed the Lord Jesus Christ as his Saviour. Confession is absolutely essential to salvation.

When these steps are used with older children or younger "teen agers," it is well to use words that are a bit more understandable to them than some of the terms normally used with adults. For instance, the words "saved," "re-

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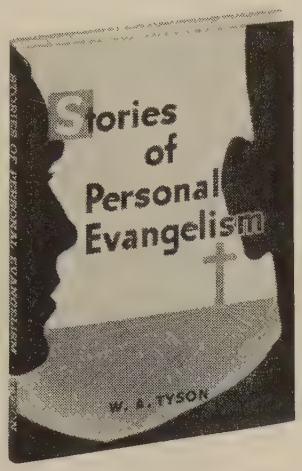
would not be too meaningful to Intermediates or Juniors. Instead of saying "repentance," it would perhaps be better to ask, "Are you sorry for anything you have ever said or done with which the Heavenly Father was not pleased?" Instead of asking the young person "Do you have faith that God will save you?" it would perhaps be better to ask him whether or not he believes that if he turned his life over to the Heavenly Father God would receive him, accept him, and make him His follower. When you are talking to the very young person about confessing Christ, it would be well to explain to him that this is letting everybody know that he is turning his life over to the Lord, that by taking his stand publicly in the Church and everywhere he goes, he is saying to the whole world that he has accepted the Lor Jesus Christ and intends to live for Hi all of his life.

Certainly every Christian worke both layman and minister, should hav in mind at all times some simple step whereby he can guide people to a savin knowledge of Jesus Christ. If thes five steps can be helpful to this end, th writer will be humbly grateful.



A New Book for Personal and Social Workers

Stories of Personal Evangelism

by W. A. Tyson

This 96-page book by the pastor of the great Crawford Street Methodist Church, Vicksburg, Mississippi, presents basic principles of soul-winning through a series of true stories vividly and inspiringly told. Here are actual experiences showing how one individual can lead another to Christ.

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IDEAL FOR THE LOCAL CHURCH COMMITTEE ON MEMBERSHIP AND EVANGELISM

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HELPFUL TO EVERY PASTOR WHO WOULD DEEPEN THE SPIRITUAL LIFE OF HIS PEOPLE

• • • • • • •

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THE SIXTY-PLUS CLUB

By A. Augustus Welsh
Christ Evangelical and Reformed Church
Bethlehem, Pennsylvania

The Sixty-plus Club was formed two ars ago as a Church project for the n and women of our church who are er 60 years of age. The community d nothing to offer these old folks in e way of fellowship or recreation so seized the privilege of providing for em.

At the organizational meeting 15 ospective members attended. We estioned them as to recreational de- es. We had fortified ourselves with uch literature from the New York epartment of Recreation and other urces. Their replies astounded us. We re told in no uncertain terms that ey wanted no recreation, no coddling, t they did want fellowship and some- ng Christian to do. This caught us un- ares. However, we promised that by next meeting we should have something to offer. In the interim we cast about for possibilities. From another minister we learned of the Upper Room Parish Plan. We thought the work of enveloping the booklets and the financing would be too much for them, yet so exciting was the idea of distributing the booklets to every member of our parish and to shut-ins outside the parish that we decided to challenge them. They were delighted with the venture, entered upon the work with eagerness. Their ardor for this service has not diminished but increased as the congratulatory returns flowed in. Membership has now increased to 39 and more members are coming in. They have so far received enough money in the enclosed envelopes to pay all expenses.

These sixty-plussers meet in the afternoon once a month. They prepare their own program, which consists of prayers, entertainment, business, and refreshments. On the "off" month when they send out no UPPER ROOMS, they have a longer program for fellowship and other Christian Service. They are a very happy group, particularly so because they are so admirably serving Christ through this Upper Room Parish Service.

Below: Members of the Sixty-plus Club are shown preparing copiesof *The Upper Room* for distribution, a project which they carry out with eat enjoyment. Above: The pastor, A. Augustus Welsh, who supervisedthe organization of the club, is shown handing a copy of *The Upper Room* to rry Gehman, one of his parishioners.

STENCIL INSETS AID PASTORS

These stenciled pictures appear in many various places and in different ways. Several church secretaries have mimeographed the inset *See You In Church Sunday* on the outside of the envelopes used for mailings to the congregation. Elmer L. Brooks, pastor of the Greensburg, Kansas, Methodist Church, uses the insets as headings for mimeographed letters to the members of his church and writes: "Some of the best insets I remove and use more than one time."

An attractive duplex postal card bearing the stenciled drawing of the current cover of THE UPPER ROOM with a message of inquiry was prepared and mailed to the members of the Saint Paul's Methodist Church of Cherokee, Iowa, by their pastor, J. E. Feller, to survey the use of the 550 copies of THE UPPER ROOM which that church is distributing with each issue.

Ministers of every denomination enjoy the use of this service. Harold S. Giffen, a Presbyterian minister of West Lebanon, Pennsylvania, uses the insets regularly and comments: "I like the inclusion of small features, like the bell ringing in the tower this month."

Miss Opal Nance, Parish Assistant of the Riverside Evangelical United Brethren Church of Muncie, Indiana, says:

"Perked up church bulletins and news letters that perk up the Order Department of THE UPPER ROOM bear convincing witness to the effectiveness of the 2,700 stencil insets which are mailed from the Public Relations Office with each new issue. Mimeograph-weary ministers and secretaries in hundreds of church offices welcome the arrival of each new set."

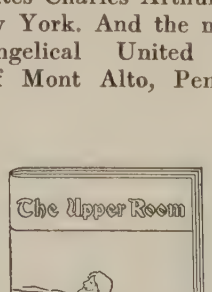
Lionel W. Nelson, pastor of the Highland Avenue Methodist Church of Tampa, Florida, writes:

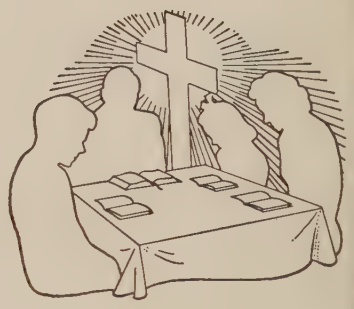
"I vote for the little insets, and use them freely whenever I have an apportunity. They lend a touch to the bulletin none of my materials can do. Please keep me on your mailing list for all releases."

And the minister of the Galien, Michigan, Methodist Church, David L. Crawford, says:

"The stencil insets are certainly a blessing to busy men who need good copy for church bulletins and newsletters!"

Many pastors report the stencil insets to be very effective salesmen. "I used the small copy of the cover on yesterday's bulletin and thus sold my last copy," writes Charles Arthur Smith of Rose, New York. And the minister of the Evangelical United Brethren Church of Mont Alto, Pennsylvania,





Charles R. Miller, expresses what ma pastors are finding true:

"I find this an excellent way to p mote the use of THE UPPER ROOM. have not been using all our copies, I believe that we will now have to crease the number of copies received the near future.

"I appreciate the fact that th insets are worshipful in appearance might add that this is the first tim have ever made a stencil cut-out in and, following your directions, it v very easy."

Having seen church publications c rying samples of the insets, hundred ministers monthly write for informat about this service.

"I recently saw these insets used a pastor friend at Gaylord, Michig and was quite impressed by the 'disti tive touch' given to his bulletin. I wo like to be on your mailing list to rece the special bulletin insets publiciz the issues of THE UPPER ROOM," wr Harry J. Smith, pastor of the Metho Church of Onaway, Michigan. Requ like this come from all sections of United States as well as such far places as Alaska, Scotland, Canada, even Singapore in Malaya.

These insets, either on stencils mimeographing or in mat form printed bulletins, are available fre charge from the Public Relations O of THE UPPER ROOM.

EVANGELISM AND THE LORD'S DAY

By J. Franklin Bryan, Executive Secretary
The Lord's Day Alliance of Maryland

THE Methodist Church now is in the midst of its Evangelistic Advance, and a few observations on the subject "Evangelism and the Lord's Day" may not be out of order. True evangelism is inseparably linked with reverence for the Lord's Day—the Christian Sabbath. Certainly no evangelistic campaign can succeed disregarding it.

Evangelism means "zeal in spreading the gospel." The gospel means good news or glad tidings. And as we now are using these words, they mean the good news of the announcement of salvation from sin by faith, through the atoning death of our Lord Jesus Christ. The effect of true evangelism means winning the "unsaved" to the saving power of the gospel of Christ and to the knowledge of sins forgiven. This is the real business of the Church. This is but carrying out the will and the instructions of John Wesley, the founder of Methodism, who said that "We have only one business—saving souls." This may be called "old fashioned," but certainly no new term will be sufficient which means less than that. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Three Kinds of Evangelism

There are at least three definite kinds of evangelism—*personal* evangelism, *visitation* evangelism, and *mass* evangelism. I think that we should believe in all three kinds and practice all three. To be wedded to one plan only, to the exclusion of the other two, is to narrow and curtail our efforts, and at the same time, fail to give attention to plans which have abundantly succeeded in the past and will do so again when properly applied. I see no reason why all three plans may not be used at the same time and in the same place. Personal evangelism should be engaged in by every Christian, all the time, as he comes into contact with the unsaved. This must be tactfully done, so that one's Christian life may be inviting, and contagious. Visitation evangelism is that kind used specifically in campaigns like the one in which we are now engaged. And mass evangelism is that effort used when large congregations of people are gathered in one place, when public appeal is made through sermon, song, and personal work. In the present Methodist Evangelistic Advance many of our churches are successfully using all three plans at the same time and in the same church. Every Christian interested in this soul winning campaign may be seeking constantly to speak a word of encouragement to those outside the fold, as he may have the opportunity; the different groups of visitors should be out only certain nights calling on the prospects while the other groups are assisting in the mass evangelistic services in the church. Do not think that large congregations cannot be gotten together in this day when "Billy" Graham's crowds tax the capacity of a stadium seating 40,000 people.

It is not necessary, I think, to stress the idea of evangelism and its needs further; but it may need to be said, that reverence for, and observance of, the Christian Sabbath—the Lord's Day—has much to do with successful evangelism. The ministry and the members of the church have the responsibility of conducting an evangelistic campaign, but if there is a lack of interest in this holy day, and no regard given to it on the part of ministers and people, the campaign of evangelism, of whatever kind, will not be a success.

Meaning of Evangelism

Evangelism means to Christianize people who are not already Christians in the sense that they have experienced the new birth. This work, of course, can be done to some extent any day, but Sunday, the Lord's Day, having been set apart as a day of rest from ordinary labor and for worship, is especially fitted as a propitious time when those who are outside the Christian fold may be gathered in and made Christians.

Instead of falling in line with the drift of worldliness in this frivolous age in which we live, the church should rally its forces as never before and seek to learn the cause of the decrease in attendance on Sunday evenings, the hour when there is time for evangelistic effort. Business houses find out why business drops off and are not slow in correcting anything that is hurtful to their firms. This can be done also in our church affairs.

Methodism used to have overflowing congregations on Sunday nights, and many thousands of our members were literally swept into the Kingdom of God by those services. Some of the smaller and newer denominations are today filling their churches on Sunday evenings, and thousands are being saved at their altars. The people today are the same as those of yesterday; the gospel of Christ is the same; Christ, our Lord, "is the same yesterday, today and forever"; and the preachers can be the same, in this respect, at least, as the evangelistic, giant preachers of the past, *if they want to be like them.*

Encroachments on the Lord's Day

Evangelistic Christians are saddened today by the increasing encroachments of secular affairs upon the Lord's Day.

One by one the spiritually paralyzing things crowd in upon the sanctity of this holy day. Business, amusements, secularized sports, labor rallies, and even political campaign gatherings, are all demanding a place on the Lord's Day. Another has said, "Whether the excuse advanced is the need for recreation, or using the day to earn money, or to promote some secular organization, the real reason is the lack of godliness and absorption in the world." I agree with this statement, and I think that we ministers and members of the churches should do something about it before it is too late. The chorus of the Battle Hymn of the WCTU says, "Pray and educate, Pray and legislate, Pray and agitate, 'Till every heart is stirred."

The Lord's Day is in commemoration of the resurrection of Christ from the dead, when he completed the divine plan of man's redemption. This means more than the commemoration of any other event in all human history. Christ met with his disciples on that day. Pentecost fell on that day and became the birthday of the Christian Church. All Christian nations have placed that day in the laws of their land. The nations which have arisen, grown strong, and then finally pased away, have died in their sins. Their steps of decline were first, Sabbath desecration, then drunkenness, next immorality, and finally r speakable crime. The history of th nations should teach us that we can desecrate this holy day with impuni

The only thing which will corr conditions as we now find them in home, the church, and the nation i genuine revival of true and undefi religion. Then once more we will reg the proper reverence for the Lor Day, and with that will come a defi determination to observe the day cording to God's will. Then those w have drifted away from Christ and Church will come back and sinners w be converted once more at our alta May God hasten that day.

Call YOUR MINISTER

1 **WHEN YOU ARE FACING A SERIOUS PROBLEM.** Most ministers have been trained to help people with their personal, family and business problems. The impartial judgment of a spiritual leader, together with his prayers for Divine guidance will enable you to face your difficulty with confidence. Don't allow your problem to get too big for you.

2 **WHEN SOMEONE IS INTERESTED IN THE CHURCH.** You will meet young people and adults who are new in your community, and others who have not united with the local church. Put in a good word for your church and tell your pastor about these prospective church members.

3 **WHEN THERE IS ILLNESS.** Your minister is as near as your telephone. His presence, counsel, and prayer will be helpful. Your pastor will appreciate your phone call when you, your loved one, or friend is ill or going to the hospital.

4 **WHEN THERE IS DEATH.** Your minister should be notified immediately when there is a death in the family. He can give comfort and counsel at this difficult time. It is proper to consult him before funeral arrangements are made.

5 **WHEN YOU MUST MAKE AN IMPORTANT DECISION.** If you are a young person and face a decision about going to college, arranging your course of study, or choosing your life work, make an appointment to see your minister. The viewpoint of your spiritual advisor should be considered

6 **WHEN THERE IS TO BE A WEDDING.** Your pastor should be consulted before the wedding day is set. Since you will undoubtedly desire to have one or more conferences with your minister, it is advisable to contact him well in advance of the wedding.

7 **WHEN SOMEONE DESIRES TO BECOME A CHRISTIAN.** Happy, indeed, is the pastor who is asked to talk with someone desiring to become a Christian. Tell your minister about friends of yours who are interested in knowing more about the Christian life.

8 **WHEN YOU HAVE A SPIRITUAL PROBLEM.** Many Christians have questions and fears that bring no little discomfort. Your minister is your spiritual advisor. He can help you overcome your fears and solve your problems.

Your minister is as near as your telephone.

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April Tract-of-the-Month—4 pages—2 colors

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VANGELISM
N
THE
RURAL
CHURCH

f rural churches are to win people the Lord, it is necessary for them to up a permanent program which will neate the entire work of the church provide us with an effective method type of evangelism. To do this re- es that we look at the peculiar con- ution which our Methodist doctrine make to those who will listen.

n the first place, there must be a inued re-emphasis on the need for regeneration of the individual and all of society. Francis Asbury stated his purpose in coming to America to "Reform the continent and ead scriptural holiness over the l." This must still be our primary

he second doctrinal contribution of hodism is the vitality of the en- tened mind which comes with true neration and renewal. This doctrine not been lifted up as much as it ld be. In fact some groups do not hasize it at all. But the Methodist hasis on the experience of the words 'aul, "Be ye transformed by the re- ing of your mind," is as true today t ever was. In your own list of nds are those who before conversion e just ordinary people, but who erienced after conversion such a l mental awakening that they de- ped the brains of giants. True ngelism will emphasize the experi- ence of the enlightened mind as well as the awakened soul.

The third peculiar emphasis of Methodist doctrine crystallizes the opportunity for growth in grace, or the authority of the goal of perfection in this life and the life to come. The principle of Christian perfection is an integral part of the witness of Methodism, and without it we will be preaching only a partial experience. Where these three doctrines are preached, Methodism will win people for Christ and His Church, and new life will come to communities as well as to individuals. In the light of this background, let us look at six basic methods of evangelism for the rural church.

1. *There is first the old reliable method of mass evangelism,* such as the "Regular Protracted Meeting on the 4th Sunday in July." Other methods of this type should be tent meetings, brush arbor meetings, and the like.

2. *The new visitation revival method is being used most successfully in many places.* This method is the one most likely to succeed in the new urban non-city communities where people have a history of previous church relationships.

3. *The conservation of our own natural resources is vital.* This is farmer language and means three things:

a. To control erosion of lost members. As top soil is washed off by lack of proper drainage, so good Methodist members are lost through lack of interest on the part of the church.

b. To conserve the children and youth through the channels of the church school and family evangelism.

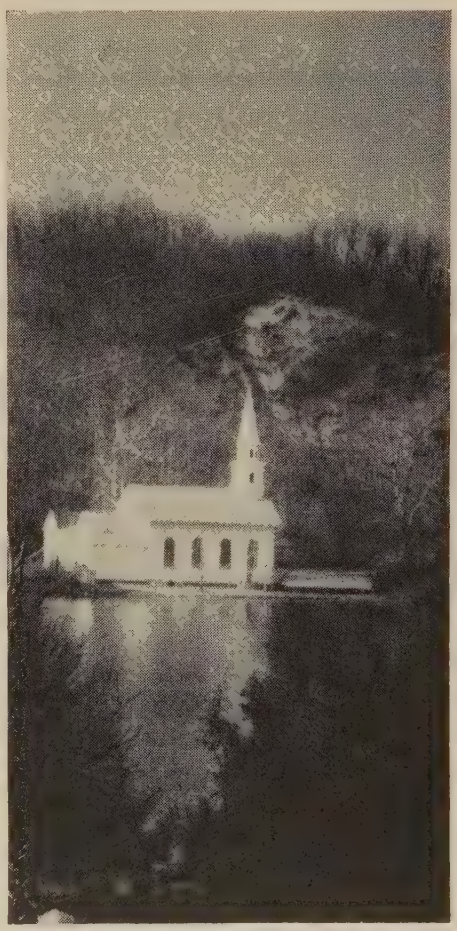
c. To win those who by heritage or marriage are "friends of the church."

4. *The use of the laity in the manner for which they are best suited is one of the most effective methods of rural evangelism.* Among agriculturists there is a common phrase which should be applied here: "Land use." This simply means to work each acre of land according to its capacity. We should use our laymen in like manner. All Methodist preachers were once laymen. They were introduced to the meaning of the ministry as they were used to witness for Christ and His Church. There are thousands upon thousands of laymen in small rural churches who should be used to occupy the pulpits of otherwise idle congregations. These men can hold revivals and cooperate in visitation evangelism programs.

5. *We should break up "new ground."* A growing civilization is a pioneering civilization. In frontier days, when communities became overcrowded, men would leave for new areas and break up new ground for farms and homes. Likewise we must go out and organize new churches and develop new neighborhood Sunday schools. The population of America has grown from 75,000,000 to 151,000,000 in the past 50 years. In the next 50 years it could grow to more than 300,000,000. In the face of that phenomenal growth, can the church dare talk about evangelism and yet sit still and say we have enough churches to take care of our people?

6. *We must develop new strategies in evangelism.* There are only two ways to reach people: either we must go to them, or we must make them come to us. But we cannot afford to wait for them to come to us, for in this day they simply will not come. Therefore we must go to them. Here are some new strategies we must consider if we are to do so:

a. Newspaper evangelism. An awakened church might fittingly put "reason why" advertisements in the daily and weekly papers. The average church notices and announcements in the papers



Religious News Service Photo

by James W. Sells, Extension Secretary
Southeastern Jurisdictional Council, The Methodist Church
Atlanta, Georgia

score the lowest reader interest of anything the paper prints. A few hundred dollars wisely spent in "reason why" advertising would undergird the evangelistic effort of any church.

b. Radio evangelism is still an effective way to reach the people.

c. In the days to come some bright young person will conceive a way to capture the new art of television for the evangelism of the masses. Thousands of rural families are buying television sets. They can be reached by this new medium, provided we use it effectively.

d. The county-wide cooperative program offers a new method of reaching all the people in the whole county with a program of simultaneous revivals in every church.

e. Another strategy which may be developed is this: If colleges can hold "Religious Emphasis Weeks" and "Preaching Missions," why can there not be developed, on a Conference-wide basis, a program of "Preaching Missions in High Schools"? Such a method would reach many young persons in rural areas who need to hear a trained and impassioned speaker present the demands of the gospel. This would have to be done, of course, on an interdenominational basis.

Only by some such methods as these, both for short range goals and for the 50-year pull, can we expect to do our part to reach our portion of the rural people who have no affiliation with any church.

Rural Life Sunday

April 29 has been designated as Rural Life Sunday. On this day every pastor is urged to emphasize the spiritual contributions of the country. Since April 29 is a fifth Sunday, many persons will go visiting (or fishing) unless special county-wide or charge-wide Rural Life programs claim their interest. A fine Service of Worship for this day—"The Gifts of Rural Life"—is available from the Southeastern Jurisdictional Council, The Methodist Church, 406 Wesley Memorial Building, Atlanta 3, Georgia. Prepared by James William Sells, this worship program includes an outline for an effective sermon in keeping with the theme of this day.

THE RURAL CHURCH SCOREBOARD

One of the best ways to determine the needs and program of the rural church for the next four years is to be found in *The Rural Church Scoreboard* prepared by James W. Sells, Extensional Secretary of the Southeastern Jurisdictional Council, The Methodist Church.

Printed on durable tagboard, the scoreboard is set up by years, so that a congregation can actually see the progress it is making in four fields most vital to the rural church. It contains approximately 20 points to check concerning each of the following: Church Plant and Equipment, Rural Church Program, Rural Church Pastor and Community, and The Church and the Land. Using the point-system, this chart provides a graphic insight into the present condition and potential future of the local rural church.

The Rural Church Scoreboard may be obtained by writing to the Rural Church Department, the Southeastern Jurisdictional Council, The Methodist Church, 404-408 Wesley Memorial Building, Atlanta 3, Georgia.

For Rural Pastors

A LEAFLET WHICH EFFECTIVELY PRESENTS THE FARMER WITH THE CLAIMS OF CHRIST AND HIS CHURCH AND FRANKLY CALLS FOR PERSONAL DECISION

GOD AND THE FARMER

by James S. Chubb

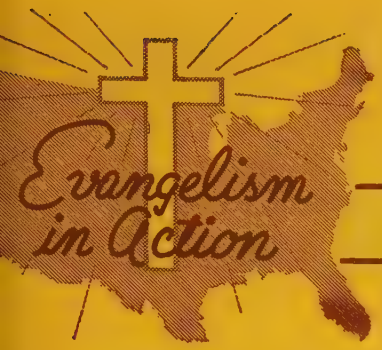
Pastor, First Methodist Church

Grand Island, Nebraska

EXCELLENT FOR MINISTERS AND SPIRITUAL LAYMEN TO LEAVE IN THE RURAL HOMES THEY VISIT

$1.50 per 100

1908 Grand Avenue *Tidings* *Nashville 4, Tennessee*



SUPPLEMENT TO SHEPHERDS

APRIL, 1951

Christian Advocate Promotes Evangelism

Recently *The Christian Advocate* iled to all Methodist pastors a ter urging the careful assimilation their new church members. Point- out how easily he may "become statistical 'active'," the letter sug- sts several ways in which the new ember can be made to feel the nificance of his relationship with e church.

Proposed methods include lay visi- ion to welcome the new member o the fellowship, an invitation for n to share in the church's various tivities, and instruction in its be- fs and practices. Warren P. Clark, nager of the *Advocate*, then goes to indicate how Methodism's offi- l news-journal undergirds this ogram of activating new members. e publishers are making the *Ad- cate* available at the cost of only .00 for 35 weeks, in order that the w members may benefit by its ny features designed to increase iritual growth.

The Christian Advocate is to be mmended for this vital promotion evangelism.

Defiance District Holds Mission

A three-day Evangelistic Mission as held by the Defiance District at e First Methodist Church, Wau- on, from January 8 to 10, under the adership of G. Glen Hughes, Ohio ea chairman of the Committee on embership and Evangelism. Plans the mission called for training of e ministers in the program of evan- lism, visitation in the Wauseon rish by ministers and laymen, and angelistic services to undergird e program through prayer and nsecration.

Eighteen ministers attended the hool of Evangelism. As a result the visitation 25 people made their cision for Christ and His Church.

Successful Visitation Program

Brookhaven (Georgia) Methodist Church, Cecil Myers, pastor, has conducted a successful program of visitation evangelism for the past seven years. Two afternoons a month women of the church call on new families in the rapidly growing parish to locate prospects, whom the men visit two evenings a month. As a consequence, since 1943 the membership has increased 465. The church school, which was averaging 70 in attendance, now averages 280. Rarely does a Sunday pass without someone uniting with the Brookhaven Church.

District Conducts Seminar

The District Committee on Membership and Evangelism of the Providence District, New England Southern Conference, recently conducted a seminar on the duties of the Local Church Committees as a part of a very successful District Conference planned by District Superintendent C. Homer Ginns.

The seminar was set up using the Official Report Blanks of the Committee as background material. An invitation was sent to the Local Church Committees of the 57 churches on the district asking them to come and bring their questions and their suggestions with them.

Members of the District Committee presented brief but well-planned introductions to the five fields of discussion. The five areas were: 1. A definitive discussion of the five categories included in the Membership Rolls; 2. methods of compiling a prospect list; 3. methods of evangelism; 4. stimulating church attendance; 5. assimilating new members.

A good start was made toward informing and activating Local Church Committees.

Workcamps of Evangelism

Workcamps of Evangelism are proving increasingly popular throughout the country. These short-term summer projects provide high school and college youth with opportunities for worship, prayer clinics, informal lectures, discussions concerning the motives and methods of evangelism, and practical experience in witnessing for Christ and His Church.

Under adult supervision, workcampers make surveys, visit selected families, and help in many other ways to build more effective youth groups. They are thus led into a more vital Christian experience through the practical application of basic religious principles.

For the coming summer, workcamps are planned in Ohio, Missouri, Kentucky, Louisiana, Alabama, Iowa, Florida, California, Michigan, Illinois, and Georgia. Information may be obtained from the General Board of Evangelism, Department of Public Evangelism, 1908 Grand Avenue, Nashville 4, Tennessee. Applicants must be able to pay their own travel expense to and from the training center.

Reading Church Wins 102

A special campaign conducted by the St. John Evangelical and Reformed Church, Reading, Ohio, has brought 102 new members into the congregation, W. Robert Grunewald, pastor, reports.

Harry W. Fricke was chairman of the campaign, in which William Schmidt, Jr., and Joyce Kamm were leading workers.

This was the largest number of new members ever received as a result of one special effort, Mr. Grunewald said. The congregation was established 71 years ago.

New Church Organized

In August, 1949, the pastor of the Rayne charge, W. C. Barham, began to lay groundwork for a new church by surveying the southern section of Crowley, Louisiana, and preaching on Sunday evenings in a building which the Presbyterians owned and used for Sunday school in the morning. An October revival brought the membership of this new church to 60. Other persons continued to unite with the fellowship, and in June, 1950, the young church had a total of 94 members.

At Conference R. R. Miller was assigned to the new charge, now called Wesley Church. The General Board of Missions has assisted the project financially; and First Methodist Church, Crowley, under the leadership of A. M. Brown, pastor, has given it every possible help and encouragement. Present figures show the membership totaling 125.

Falmouth Church Wins 36

Under the leadership of the pastor, Albert W. Jackson, the Falmouth (Cape Cod) Methodist Church conducted a very successful Visitation Evangelism program from November 6 to 9. Thirty-six people united with the church as a direct result of the visitation. Seventeen persons, of whom 11 were adults, were baptized during the campaign.

Above left is church in which Crowley, Louisiana, Methodist congregation worships as a result of outstanding cooperation on the part of local Presbyterians. Methodist parsonage is pictured at right.

Retired Minister Helps Pastor

One of the most active constituents of Congress Street Methodist Church, Lafayette, Indiana, is 90-year-old Charles L. Harper, retired minister who served as the church's pastor from 1921 to 1925. In 1946 a grateful congregation elected him pastor emeritus.

Since 1943 Mr. Harper has been assisting Earl Heimburger, the present pastor, with the many activities of this busy church. He preaches on occasion, serves on the welcoming committee, and helps in the administration of the sacraments of baptism and the Lord's Supper.

For the past eight years Mr. Harper has taken part in every baptismal service. He takes particular delight in helping with the baptism of babies on Easter Sunday morning at 9:30, when Congress Street Church has a special service for that purpose. Last Easter, at the age of 89, Mr. Harper assisted in baptizing 39 babies and 3 small children.

Rev. and Mrs. Harper celebrated their 60th wedding anniversary on September 23. He is now the oldest minister in the Northwest Indiana Conference.

Mr. Harper holds the record for the largest number of persons received into the membership of Congress Street Church in any one day. On Easter Sunday, 1922, he brought 127 individuals into the fellowship of the church.

Charles S. Harper, retired minister, holds the font as Earl Heimburger, pastor, officiates at the baptism of an infant. Mrs. Heimburger, at left of her husband, presents the white carnation which is given to the mother after being used to baptize the child.

Board Sets Goals

The Board of Missions and Evangelism of the Cumberland Presbyterian Church has set as two of its denominational goals for 1951 the winning of 5,000 converts and the net addition of 12,000 new members, Dr. Hubert Morrow, Executive Secretary, announced recently.

At its General Assembly the denomination approved a program giving special emphasis to visitation evangelism. It was suggested that churches order from TIDINGS materials essential for this program.

Crawfordsville District Advances

)ne hundred districts were listed the news supplement of March *pherds* as having attained in 1950 goal of one new member on pro- ion of faith for every 14 active mbers. In making the compilation Crawfordsville District of the thwest Indiana Conference was dvertently omitted.

his district, under the leadership Elmer Jones, superintendent, won 71 new members in 1950. Based its 15,447 active members, the ngelistic ratio was "1 for 13.2."

Church Reports Growth

)uring the past five years the nood Park First Methodist Church, cago, Illinois, under the leader- p of Phillip O. Nystrand, pastor, achieved an outstanding record a result of its campaign in behalf Christ and His Church.

The Woman's Society of Christian vice now has six active circles ling more than 100 members. The rch school has grown to the place ere it is necessary to hold two sions on Sunday morning to ac- mmodate those attending. Three irs, two of which have 40 mem- s each, provide music for the ious services. Besides a "Mr. and s. Club," which numbers over 100 mbers, there are both Boy and l Scout troops and an active men's anization.

Church membership has increased 425 over this period. The budget, ich totaled $5,987 five years ago, w amounts to $15,171, exclusive of building fund.

Since 1944 the congregation has sed $88,000 for its new edifice, a ture of which appeared in the ws supplement for March.

CHURCH RECEIVES 51 INTO FELLOWSHIP

The above picture shows the congregation of Wesley Methodist Church, Dover, Delaware, standing as a class of 51 persons is received into the fellowship of the church on Membership Day, November 19.

Fourteen additional members were received on November 19, bringing the church still closer to the goal of 100 accessions.

This church was founded in 1778, but this year it is celebrating the 100th anniversary of its location at Loockerman and State streets in the capital of the state.

A Fishermen's Club is working for 100 new church members this year as a part of the centennial celebration.

Revivals Get Results

The First Methodist Church at Dodge City, Kansas, held the first of two revival meetings, October 1-8, under difficult circumstances. Visible results showed an average attendance of 250; 38 new members were added to the church; three young men dedicated themselves to the ministry; and 40 members were reconsecrated to the cause of Christ.

The second meeting was held November 12-19, with an average attendance of 234. Twenty-two new members were received and a number of people reconsecrated their lives.

During these meetings there were nights when people stood at the altars in such large numbers that no attempt was made to keep a record.

elow: The Men's Fellowship Group of Elmwood Park Church, Chicago. right is a children's Sunday school class.

Foreign Tract Fund

TIDINGS has received several requests from missionaries and native pastors in foreign lands for free tracts, and would receive more were free tracts available for such persons and their churches.

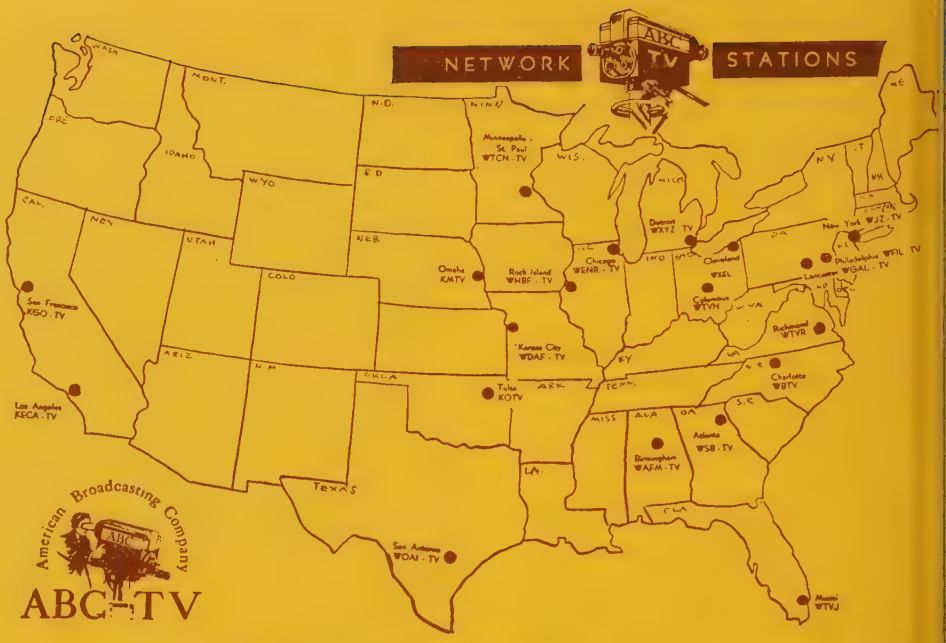
One such recent request from a church in Calcutta, India, asks for a total of 3,400 copies of 21 different leaflets. TIDINGS does not receive any World Service funds, and must make all evangelistic literature pay for itself. Therefore it is obvious that the many requests of this kind for free literature cannot be met.

Because of the need, however, TIDINGS is anxious to establish a Foreign Tract Fund. Undoubtedly there are many churches and individuals who would like to aid in the evangelization of the world through this means. That the message of God and salvation may be carried overseas we are herewith announcing the establishment of such a fund.

We will appreciate contributions ranging from $1.00 up. We promise our contributors that full value of the best literature will be sent to those who ask for it and seem to need it most. We will acknowledge receipt of your gifts and report to our contributors from time to time on the literature we are sending overseas.

Here is a practical missionary project for your Official Board, Church School, Youth Fellowship, Woman's Society of Christian Service, Young Adult Fellowship, Men's Club. Inspire your church to answer this Macedonian call!

Mark your check as a gift to Foreign Tract Fund and mail it to Tidings, 1908 Grand Avenue, Nashville 4, Tennessee.



The above map shows the television stations which will carry the program, "The Circuit Rider," described elsewhere in this issue.

Conference Promotes Rallies

Dr. Wayne A. Lamb, Conference Secretary of Evangelism, Memphis Conference, reports that the Memphis Conference Board of Evangelism promoted a series of District Evangelistic Rallies in the Districts in the Conference during the last week in November. Dr. J. H. Chitwood, Superintendent of the Birmingham, Alabama, District, was secured as the special inspirational speaker for all the districts. He brought some great messages designed to lead the people to a new consecration of themselves to Christ and a dedication of themselves to winning people to Christ and the Church.

The meetings began with a rally in the Memphis District on Sunday afternoon. They continued across the Conference during the week, closing with a consecration service for each rally. Five of the other District Rallies were held in the evening and one was held during the day. At each of the rallies the Conference Secretary of Evangelism or the President of the Board of Evangelism spoke. Brief messages were also brought by the Executive Secretary of the Conference Board of Education, the Conference Director of the Advance Committee, the District Secretary of Evangelism in each district, and the District Secretary of Spiritual Life of the Woman's Society of Christian Service.

Attendance at the rallies ran as high as 400 in number.

"Bethlehem Caravan"

Over the notation, "Author Unknown," December *Shepherds* carried a beautiful poem entitled "Bethlehem Caravan." Recently we have learned that this excellent verse was written by Charles Hannibal Voss, pastor, Edge Memorial Methodist Church, Groveland, Florida. We are happy to credit Mr. Voss with authorship of this truly outstanding Christmas poem.

Tithing Tract Available

Tithing: a Law of God and the Duty of Man, by William O. Gantz, layman, is an excellent discussion of a vital subject. Sound in its approach, this 8-page, streamer-fold leaflet draws from both past and contemporary history, as well as from scripture, to point up the spiritual values of giving.

Here is a tract much needed in our day. Readers may obtain it for $1.50 per 100 copies.

Not Sold on Consignment

TIDINGS, 1908 Grand Avenue, Nashville 4, Tennessee

F I WERE A LAYMAN IN THE CHURCH

y E. J. Aschenbrenner, Pastor, St. Paul's Methodist Church, Spokane, Wash.

For nearly half a century it has been privilege to see the Church from th sides of the chancel. It is from this uble vantage point that I would eak to you now. Let us, therefore, at once to the heart of the matter.

I

If I were a layman again I would re the Church deeply because of what e has done for me. No other institun in human society has done so much me as the Church. This is not a reless exaggeration made for the sake emphasis. I mean it.

I am deeply indebted to America as nation, to the American government the agent of democracy. I owe a tre-ndous debt to the schools which it s my privilege to attend. They have t their mark upon me. I have many ends whom I can never repay for eir profound personal influence. Who n evaluate all these factors aright? t I am unalterably convinced that to one individual and to no group do owe so much as I do to the Church. ke Paul of old, I want to testify, that y the grace of God I am what I am," d that grace was mediated to me rough the agencies and the personnel the Christian Church, and in particu- The Methodist Church.

My standards of ethics and morality ve come from the Church. The hope at inspires and lifts me has come om the Church. My ideals have come om the Church. Consequently, if I ve rendered any worth-while service my fellowmen, it has been in and rough the Church.

As I review this half century I find my life four specific and immeasurle treasures for which the Church is solutely and entirely responsible.

First of all, the Church has introced me to Jesus Christ. He was prented to me not simply as some remote d abstract historic figure, but as a livg person with whom I can commune. l the wars that were ever fought, all e parliaments that ever sat, all the oks that were ever written, all the ngs that were ever sung, all the kings at ever reigned, all the philosophies at were ever thought, have not anged the course of history and influced the life of the whole human race as much as this one Man. I KNOW Him. And I know Him only because the Church has introduced me to Him.

The second treasure the Church has given me is the greatest cause on earth. This is the establishment of the Kingdom of God, which is the kingdom of goodness. Here is the undying hope and aspiration of humanity, regardless of the language or phraseology in which it may be couched. That hope has never been so clearly conceived or so forcefully preached as it has by the Church. Plato's *Republic,* the Messianic hope of the Jews, and all the other non-Christian Utopias from whatever land or clime, are but dim foreshadowings of that magnificent concept which Jesus described in His parables as the Kingdom of God.

Individually and collectively, men must have a great cause for which to live. The only cause I know of to which men can give themselves without reservation is the Kingdom of God, the cause of human redemption as conceived by Jesus Christ. No other cause is so fully capable of uniting us. The Church gave me this cause.

In the third place, the Church has introduced me to the greatest book ever written—the Bible. This holy volume dwarfs all other collections of literature. Wherever that Book goes the demons of darkness flee.

I once heard Professor William Chaney, who was a missionary in South America for some years, tell a fascinating story of a village in the hinterland of Chile. It seems that long ago a ship had been wrecked along the coast, and amid the wreckage that washed ashore there was a Bible. A citizen of this isolated village found the book and took it home with him. He located someone who could read it, and its contents were taught to the villagers. Years later when a Christian missionary made his way to this village at the request of some of the citizens, he found a church, a staunch group of Christian believers, and a standard of morals which had completely outdistanced the morals of the people in the neighboring territory. Of what other book in the possession of the human race can such a tale be told?

But also the Church has introduced me to the greatest fellowship in the world. Christian people may not be perfect, but they are the salt of the earth and the light of the world. They hold the world together and keep it from tearing itself to pieces. Whatever social and international restraint exists today—holding the race back from suicide—the Christian Church and Christian people have provided. I say this in full consciousness of the fact that the so-called Christian nations are the ones which have fought the two great world wars of our present century.

To these four great realities, then, the Church has introduced me: history's greatest Person, history's greatest cause, history's greatest Book, and history's greatest fellowship. What other institution in human society is like her?

II

Again, if I were a layman in the Church I would love her because of what I could help her to become. In spite of the immeasurable gifts which the Church has made to me, she still is not what she ought to be in either her organization or her government or her service to humanity. However contradictory this may seem, it is nevertheless true.

The Church is an institution of paradoxes. Her function is not merely to redeem men, but also to redeem religion itself. Men have always been religious, and I for one, believe they always will be. But religion has also been the source of some of humanity's blackest crimes. In the name of religion men have slaughtered their brethren. In the name of Jesus, they have wrought barbaric tortures upon those who disagreed with them. How can we reconcile such conduct with the Church's ideals?

We are not required to reconcile it. There is no sense in it. Nevertheless it can be understood.

Religion was here before the Christian Church came. Jesus clearly saw that the cure for human bigotry and narrow-mindedness, selfishness and hypocrisy, was not to eliminate religion. The Church's task, like her Master's mission, is to redeem religion from its own corruption. When religion is transformed into an altruistic force, concerned with human betterment in every form and condition, then the deepest urge in human nature has been harnessed for good. That is why Jesus identified service to God with service to his fellow man.

But the task is incomplete. Still there is much bigotry and meanness in the world and even within the Church. Members of the Church are not so much finished Christians as they are in the process of becoming Christian. Christlikeness is the unattained ideal of churchmen. Therefore, if I were a layman, I would not abandon the Church because of her weakness. I would love her creatively, and patiently help her to become what she ought to be.

Christ literally loved the Church into existence. He gave himself that there might be such a redemptive agency in human society to save men from their own corruption. His loyalty was creative. And those first followers of Christ —what did they have to work with? We often idealize those early Christians as scions of perfection. God forbid! They were exasperatingly imperfect. Read again Paul's letter to the Corinthians. Patiently he loved them and taught them and welded them into a powerful force which, even before his death, found representation in Caesar's household. That is creative loyalty.

III

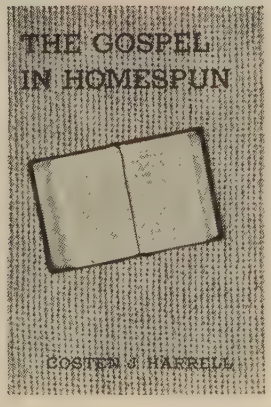
Finally, if I were a layman again I would love the Church for what I could do through her for others. In spite of all the selfishness I have seen in the lives of church members, there is a fundamental unselfishness about the Church which always challenges me.

Actually the Church is not so much concerned about what we can do for her as she is concerned about what we can do through her for others. No other institution can so lengthen and strengthen my arm for good in the world as the Church can. By myself I can do very little. But, linking arms with my fellow churchmen I can reach all the way around the earth. I can have a part in the Christianization of my local community, my state, my nation, and the world.

The Church is not an ark. It is a battleship. Our religious interest should be nobler than merely trying to get into heaven. Now, I am figuring somewhat on getting to heaven myself. But I do not believe that should be my greatest concern. In many instances this desire to get to heaven is no more Christian than the desire to live in a palatial residence. This fallacy prevailed in Jesus' time, and he challenged it vigorously. Jesus discouraged people from following him unless they were willing to take up their cross daily. Religion, according to Jesus, is living redemptively. It is not peace of mind. It is unselfish devotion to the Kingdom of God. The peace which comes from this kind of living is simply an incidental reward. It cannot be had by direct seeking, for it is not an end in itself.

The Church has acquainted me with humanity's deepest personal and social needs. Let it be emphasized that no group or institution has looked so deeply and penetratingly into the sickness and need of humanity as has the Church. In that respect she stands peerless. For she not only sees the need, but also the redemptive power of God which can meet that need. Because of her I can never again be complacent as long as that need exists.

Whatever Christianity I have I have gotten through the Church. Neither as a minister, nor as a layman, can I offer any good reason for not loving this divinely ordained institution.



»» THE GOSPEL IN HOMESPUN ««

SEVEN MESSAGES ON THE PARABLE OF THE PRODIGAL SON

by Bishop Costen J. Harrell

This 64-page book contains excellent sermonic suggestions for the preacher and illuminating help for the layman

15c each; 8 for $1.00

TIDINGS

1908 Grand Avenue

Nashville 4, Tennessee

FIVE NIGHTS FOR GOD

Once again results prove that Visitan Evangelism is the NEW evangen. It is tuned to "serve this present e." It is God's Way for reaching the lifferent and the lost in a society reasingly urban.

At the East Lake Methodist Church Birmingham, Alabama, a "Five ghts For God" visitation program ring March added 78 members on ofession of faith and 59 by transfer letter. In follow-up visiting by the stor, 10 were added on profession of th and 10 by transfer of letter. This kes a total of 157 received into the urch through the "Five Nights For d" program.

Preparation

R. Lambuth Archibald, pastor of the urch, began preparation for the proam in November, 1949. At that time additional member of the church staff s secured, and for three months the w worker screened every organization d class within the church for "prosets." These names were filed away. In ecember the eight adult classes of the urch school sponsored a "Friendly mmunity Survey." The parish was vided into eight "zones," with each ss surveying a particular zone. A yman headed up this survey with eight sistants. Over 150 people took part it. Before the actual surveying, the stor met with the group to instruct em on the "how" and "why" of a mmunity survey. Names of those in e community who could be considered rospects" for the East Lake Methist Church were culled from the many rds turned in. These names were filed ay.

As a result of these two activities—e *within* the church, the other *outside* e church—over 600 names were filed ay as "prospects" to be visited during e "Five Nights For God."

Meanwhile, Dr. Archibald was gathing the names of those who would visitors. A small group of laymen ded him in the selection of 95 men d 10 women. The pastor then conted each one personally. After the rsonal contact, a letter was sent to ch visitor thanking him for his connt to take part in the program. These ters were mailed in January, 1950.

In February a postcard was mailed to each visitor reminding him of his promise, and underlining the dates in March when the visiting would take place. This was repeated with another postcard the first week in March. On the day before the actual visiting, each visitor was contacted over the telephone and reminded again.

Actual Visiting

The actual visiting in the "Five Nights For God" was done March 13-17. Harry L. Williams, associate secretary of the General Board of Evangelism shared these five nights and led in the training of the visitors. Supper, furnished by the church, was at 6:00 o'clock. Dr. Williams followed with instruction until approximately 7:00 o'clock. This was admirably done through the use of the Turn Over Charts, "They Went Forth—Two by Two," the filmstrip, "Bringing Christ to the Home," and the sharing of his own extensive experience. Then the visitors set out two-by-two in the name of Christ and His Church. They returned to the church at 9:30 to make their reports.

Follow-up Program

On the last night of the visitation 55 men of the group signed cards to become members of a permanent "Fishermen's Club" to meet monthly.

For two weeks following the actual visiting the pastor visited in the homes of each of those who had signed commitment cards. Palm Sunday, April 2, was observed as "Membership Sunday" when the new members took the vows of membership and were introduced to the congregation. Included in the group was a class of children and young people, 31 in number, who had just finished a period of instruction in church and Christian duties.

In order to enlist immediately the active interest of the new members and to assimilate them into the life of the church, representatives of each organization met Palm Sunday afternoon to adopt one of the new members. Dr. Williams had warned the church that unless a member became active within 30 to 60 days after joining, the chances of his ever becoming active were greatly reduced.

A further result of the program was demonstrated on Easter Sunday, when at a special service before the regular morning worship the pastor baptized 45 babies and children. Three of the parents were baptized with their children and were received into the church at this time.

By Albert V. Griffith, Jr.
Assistant Pastor
East Lake Methodist Church
Birmingham, Alabama

Be a Member Where You Are

Do you know that the Protestant Church in America has an illness that is about to destroy its life—at least it is eating out its vital effectiveness? And would it be surprising to you to find out that you are unknowingly a part of that inner destruction?

Where is your church membership? Is it in some church too distant for you to attend regularly? Have you moved your place of residence to a new community and left your membership back in the old home church?

Then consider for a few minutes what this means—for it will affect your entire life and future.

You are not alone in being an "absentee member." Half the population has changed residence in the last 10 years. At least three million Methodists are either nonresident members or have been "dropped" from the rolls of the old churches.

A career, profession, industry or service to country beckons and people feel forced to pull up stakes and move. More often than not they never return to the place from which they came.

In coming to a strange community it is easy to postpone transferring your membership.

But do you know that the church where you are now living would be out of business—as would all churches in America—if other members had not transferred to it? Over 80 per cent of the adults in the average congregation united with it by transfer!

If there is to be a Christian Church in the community where you now live, it will be because people just like yourself transfer to become members where they are.

The Upper Room in Hospitals

Brings Spiritual Comfort to the Sick

By Harold D. Smock, Minister
Harvey Memorial Methodist Church
Point Pleasant, N. J.

In a ward of Point Pleasant Hospital, Point Pleasant, N. J., a nurse, Mrs. Grace, hands copy of *The Upper Room* to a patient, while a patient in the next bed receives a copy fr Harold D. Smock, pastor of Harvey Memorial Methodist Church of Point Pleasant.

For some time I had been thinking of what could be done by our church in terms of additional service to the Point Pleasant Hospital. Since it is a small hospital, there is no resident chaplain and patients are dependent upon their own clergymen for their spiritual help while they are confined to the hospital. In this Christian service the clergymen of all faiths are constantly faithful and the hospital provides utmost cooperation. In addition, the Point Pleasant Ministerium, comprised of ministers of the two communities of Point Pleasant and Point Pleasant Beach, maintains a regular schedule of visitation at the hospital. Since it is located within the boundaries of my own parish, I felt that the church could do something additional for the hospital.

Then it occurred to me—there before me was a copy of THE UPPER ROOM. I arranged for a conference with the administrator, Arnold S. Lane, and took along a copy of THE UPPER ROOM. Mr. Lane greeted the suggestion with instant enthusiasm. In a matter of a few hours a friend had contributed five dollars and the first 100 copies of THE UPPER ROOM were being ordered. Next, a complete announcement of the project was made in *The Harvey Herald,* our weekly church bulletin, and funds began to come in from friends, members of t congregation and organized groups the church. There is now a steady fl of funds, for everyone is anxious to h such a project.

Here the pastor is shown delivering 100 copies of *The Upper Room* to Arnold S. Lane, administrator of the Point Pleasant Hospital. Every two months 100 copies of *The Upper Room* will come to the hospital from Harvey Memorial Church. The January-February issue was provided by the Wesleyan Service Guild.

THE UPPER ROOM bears a brief scription, "Provided by Harvey M morial Methodist Church, Point Ple ant, N. J." If a group has provid the funds, its name is added. As so as a patient has entered the hospi and been comfortably accommodat he or she is given a copy of THE UPP ROOM. Everyone, regardless of religi affiliation, is offered a copy. The pati is allowed to take it home upon leav the hospital, so the influence of T UPPER ROOM goes on, entering ma homes for the first time.

"I hear nothing but praise for t thoughtful work," says Mr. La "Everyone is glad to receive a copy THE UPPER ROOM. It is one of the fin things that has been done for t hospital."

Some patients have even taken ti to write their appreciation.

A Teamwork Revival

By Don E. Griffin, Monrovia, Md.

A group of about 15 ministers from one of the districts in the Baltimore nference have come together and rmed a rural sub-district. With the peration of the district superintennt we work out programs that we el will best help us as rural ministers translate the over-all plans of the urch into the manner of thinking and de of living of the small country congation.

One of the plans worked out was a ogram of deputation evangelism. The ea came out of one of our regular etings in January, 1950. We had en discussing a program suggested by e district superintendents and came the conclusion that it would not be successful in our own local churches. the same time, however, we felt that should do something in its place. wo of the ministers had already conicted revival services in their own urches and were planning more. When is was mentioned, someone conceived e idea of holding a series of revival rvices among our own group.

Some Were Reluctant

At first, some of the men were a little luctant to take part. There was, of urse, nothing compulsory. The entire ogram was entered into voluntarily. e appointed an evangelism committee, d all of those who wished to take part made their desires known to this committee. In the end, 10 men and 11 churches shared in the experience.

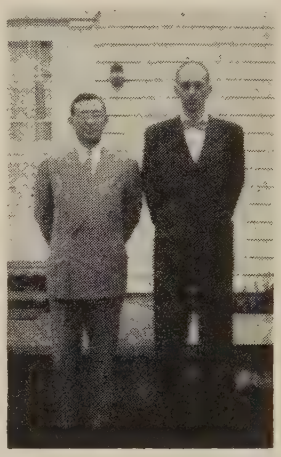
Although the main thought was to use our own talents, any preacher was free to call in a minister from outside our own circle if he chose to do so. I believe it speaks well for the preachers involved that in only one instance was a minister brought in from the outside to do the preaching.

The schedule of services was arranged through the evangelism committee. We planned for one week in each church, but two of the meetings were held over because the people did not want to stop. The longest meeting was two weeks. In one charge separate services were held for each of the three churches in the charge, the three meetings lasting an entire month.

The preachers who were to help with the services formed deputation teams and arranged with one another and the committee for the weeks when each one could help. As a rule, each team consisted of three men: one to take charge of the music, another to do the preaching, and, of course, the host pastor.

In some churches, the arrival of the deputation team was preceded by a series of prayer meetings, held in the homes of the community as well as in the church. In two churches, prayer meetings were held each night before the service began, with the people going directly from the prayer meeting into the church service.

The services began the first part of March and continued until past the middle of May. Every week saw a service in some church and there were two or three weeks during which services were held simultaneously in more than one church.



We began the first week of services in a church which had not held a revival service for almost 20 years. We were all anxious to see what response the week would bring. The first night saw

The sponsoring group for the teamwork revival is shown at left. In the front row, left to right, are Conrad Jordan, DeWitt Dickey, Chester Smith, Odell Osteen, and Paul Henry. Back row, left to right, Don Griffin, Jack Ammon, Frank Whitt, John Wilson, Arthur Day, and Malcolm Wright, president of the association.

The picture at the top of the page shows Mt. Carmel Methodist Church, Sunshine, Maryland, where the first week of services was held. One of the evangelistic teams is shown above, right. The men are Malcolm Wright, left, and Don Griffin.

only a handful of people brave enough to come out. But by the end of the week the final figures showed the following: an average attendance of 73, 19 first decisions, 5 rededications, 2 full time Christian workers, and a church choir.

We must realize, of course, that the quoting of figures is a rather cold way of looking at what is happening in the hearts and souls of people. Yet we tried to keep an accurate check on the results of these meetings. We did this because out of all the churches involved only three had held a revival service during the past 15 or 25 years. Some church members could not remember how long it had been since their last "protracted meeting." We wanted to keep the results on paper for further study.

A composite report of all the meetings showed the following:

Total churches participating	11
Total average attendance	797
Total first decisions	96
Total rededications	130
Total full time Christian workers	8
Smallest individual attendance	18
Largest individual attendance	250
Largest average attendance	173

In addition, two church choirs and a weekly prayer meeting were organized.

The interest of the people was shown by the fact that in only three meetings was the average attendance below 50. Most of the services had an average attendance of around 100. The number of people who shared in the opportunities for public prayers and testimonies indicates that many hearts were touched.

While each week of services was planned to be individually complete, we were somewhat surprised and not a little gratified to see people following the services from one church to another. A service would conclude on Sunday evening in one church and open on Monday evening in another church 10 miles away. A goodly number of the starting night's congregation would be a carry-over from the previous week's meeting. This helped tremendously in getting started in the new church and also gave a feeling of continuity to the services which otherwise would have been lacking. Musical talent also was exchanged among the churches and there were some services in which the whole choir from one church would travel on to the next meeting and help with the music in the neighboring church. This made for a fine spirit. It also enabled the stronger church to help the weaker.

Spirit Progresses

As the services progressed from week to week, the spirit of the meetings progressed with it. It was not unusual to find people coming to the altar to make their decision after having followed the meetings through two or more churches. In two known instances where the pastors were a bit reluctant to hold services in their own churches, members of their congregations came to them after attending the revival in another church and requested their pastors to have one, too. They did.

The majority of those who came to the altar were young people. As a result of the interest shown by these young folks, and at their request, a youth revival was held in August. August may not seem to be a good month for such a service, but a week's meeting was held, nevertheless. The average attendance for the week was 80. There were no first decisions, but there were 25 rededi tions, and the people voted to hold youth revival once a year.

The response of the people to th services makes us realize that we ministers and as a Church have n lected a means of soul-winning t is an integral part of our Method heritage. We have allowed ourselves be led away from the field of mass ev gelism and even to look down upon as something inferior and beneath dignity.

Communism is gaining new conve daily through the mass evangelism te nique. The two fastest-growing Prot tant denominations in our country— Assemblies of God and the Southe Baptists—rely primarily upon t method, as they provide opportunity their converts to testify to their fai So they make personal witnessing only a chance for individuals to h themselves but also an opportunity them to reach out and touch other so

In the revivals that we held, we ask those who came to the altar at the c clusion of a service to bear a testimo How often these words were repeate "Although I am considered a mem of the church and my name is on church roll, this is the first time I ha been given the opportunity to give personal witness of my faith before congregation of people."

In our emphasis upon the chu school preparatory classes and the of visitation evangelism techniques, b fine in themselves, let us not lose sig of the rich, heart-warming experien that can come from a sound evangelis preaching service, where the peo come with eager hearts to hear the W of God and to gather round the al in a service of testimony and pray

INFORMED LAYMEN ARE EFFECTIVE VISITORS FOR CHRIST AND HIS CHURCH

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CASTING THE NET

By Claude W. Cooper
Muscatine, Iowa

he purpose of the Area Evangelistic ance is twofold. Its first goal is to talize the Church, to make the inac- members active in their allegiance Christ and His Church. We must ken the Church to its obligation and people to grow. God cannot use -Christians inside the Church any e than he can use them outside.

he second goal of the Evangelistic ance is to win to Christ and the rch those who are not Christians. ently a newspaper printed the pic- s of some leading ministers and minent citizens interspersed with ures of dangerous criminals. Accord- to the story it was impossible to from the pictures which were which. difference was something inside— ttitude of spirit, an inner allegiance. purpose of every evangelistic effort o capture the inner allegiance of , women, and youth for Christ. It present the claims of Christ in such anner that men will decide to follow .

hould the minister give an invitation very Church service to accept and ow Christ? Dwight L. Moody ached to a great congregation one day night in a Chicago tabernacle. closed his service by saying he ted the congregation to go home and k over his message, then to come k the next Sunday and he would tell n what he wanted them to do. But ore the next Sunday the tabernacle burned to the ground and the great cago fire had destroyed a large part the city. He was never able to as- ble that congregation again. With at emotion, Moody declared that he ld never again dismiss a congrega- without giving the invitation.

t is our task to repeat Christ's call challenge to men. We are his mes- gers and ambassadors. The invitation os men impressed with the Christian sage to crystallize their thinking and it into action. It harvests the results he sermon. The invitation helps peo- to make a decision. It helps them determine to do what they know they ht to do. Answering an invitation s one on record publicly and, there- fore, under increased obligation to make good. Everybody needs the help of a good environment. When one answers an invitation it generally brings him into a Christian group. The power of social approval is a tremendous help to make good.

It is the task of Christian leaders to organize and shepherd new converts. We cannot do so, however, unless we know who they are. The public invitation is one way of discovering those who have made a Christian commitment.

It would be well for the minister to decide the purpose of the meeting before he plans his service. Then each part of the service should build toward that purpose.

Several general principles should be kept in mind. We should apply the Golden Rule. We should never give an invitation which we would not be willing to accept. We must make the invitation so clear that people understand what is asked. Only one invitation should be given at a time. It always helps when the minister can lead the way.

There are at least five types of individuals to whom the invitation should be extended. The opportunity should be given to those who should volunteer for full time Christian service in the Church. Probably the district superintendent is responsible for seeing that this invitation is given at the Sub-District and District Youth gatherings. He does not have to give it himself, but he should see that this invitation is given regularly.

An invitation should be given to Christians to overcome worry, to attain peace of mind, and to seek more power to meet life's problems triumphantly. Another needs to be given to Christians who, because they have lost their sense of God's presence, have lost their enthusiasm and grown careless and so need to get back to God.

An invitation to seek forgiveness of sins, both of omission and of commission, is needed. Sin separates us from God. Our communion service gives us such an opportunity to ask forgiveness.

Finally, the invitation needs to be given to those who are not Christian and know that they ought to be. Usually we think of this group as being our chief evangelistic responsibility. But helping Christian people to press on in their Christian life—to grow in grace—may be as important as winning those outside the Christian life.

The minister must decide before the appeal is made what he will do if someone responds to the invitation. In the communion service our people come to the altar and pray individually until they wish to leave. In the Asbury College revival of a few months ago students were given an opportunity to leave the altar and witness before the microphone what the Lord had done for them. Sometimes there is an Inquiry Room where the minister can give personal guidance and counseling to all who accept. This offers the leader an opportunity to discover individual problems and to aid the seeker in finding the help he requires. The minister needs to bring Christian assurance. God will do his part when we have done ours. Many use scripture verses for this purpose.

Whatever the method of dealing with each one who responds, instruction must be given concerning the means of grace. Bible reading, daily prayer, church membership and attendance, and active participation in the Sunday school and other organized church groups are necessary elements of active, growing Christianity.

An unaccepted invitation is neither lost nor defeating. It may serve to emphasize the importance of our Christian obligation and the divine help which is constantly available.

THE CIRCUIT RIDER---COAST-TO-COAST

bove: Floyd Woodcock, Prominent Methodist layman of Wilmington, founder and sident of *America for Christ, Inc.* which has signed an initial 13-week series of programs with ABC-TV. The program, "The Circuit Rider" is produced under guidance of the Board of Evangelism.

The staff of the First Methodist Church, Dallas, rehearse faithfully for hours h week before their regular telecast, "The Pastor Calls," heard each week over LD-TV, goes before the cameras. Mrs. Sidney Terry, organist, and Miss Reba gan, soloist, take a look at the script before shooting.

Bob Goodrich, Jr., pastor of First Methodist Church in Dallas, will be seen the ABC coast-to-coast network in "The Circuit Rider," presented by *America Christ, Inc.*, Sunday and Monday, March 18 and 19.

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WENR TV	Chicago	Sun.	10 P.M.
WKZO	Kalamazoo	Mon.	11 P.M.
WOI	Ames	Sun.	11 P.M.
KECA TV	Los Angeles	Sun.	12 Noon
WHBF	Rock Island	Mon.	11 P.M.
KGO TV	San Francisco	Sun.	12 Noon
KEYL	San Antonio	Mon.	10:30 P.M.
WXYZ TV	Detroit	Sun.	10:30 P.M.
WTVR	Richmond	*Thurs.	11:-30 P.M.
WTVS	Miami	Sun.	12 Noon
WDAF TV	Kansas City	Sun.	11:30 A.M.
WXEL	Cleveland	Sun.	11:30 A.M.
WTCN TV	Minneapolis	Sun.	11 A.M.
WGAL	Lancaster	Sun.	11 A.M.
KOTV	Tulsa	Sun.	1 P.M.
WLAV	Grand Rapids	Sun.	1 P.M.
KMTV	Omaha	Mon.	11 P.M.
WAFM	Birmingham	*Thurs.	10 P.M.
WBTV	Charlotte	Sun.	12 Noon
WSB	Atlanta	Sun.	12 Noon
WFIL	Philadelphia	Sun.	11:15 A.M.

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A Report to the Latin American Provisional Conference

By Doroteo Venegas, Conference Director of Evangelism
Latin American Provisional Conference

I WAS appointed Conference Secretary of Evangelism two months after the meeting of our Annual Conference. Since then I have visited many of the charges of our Conference and present the following statistical report of my work:

22 churches visited
2 District Conferences
2 Pastors' Institutes organized
4 Local Training Classes for Laymen
5 Sub-district Meetings
13 Evangelistic Campaigns
96 sermons preached outside my pastoral charge
I have traveled approximately 35,000 miles.

The Philadelphia Story

At the end of November, together with Rev. Ruben Saenz, one of our District Superintendents, we left for Philadelphia, where we took active part in the great Evangelistic Advance for Christ and His Church. Under the leadership of the General Board of Evangelism, more than 1,000 Methodist leaders put on the greatest evangelistic effort in the history of our Church; 8,047 persons were won for Christ and His Church in a week of preaching and evangelistic visitation. I consider this one of the greatest experiences in my life. The great and final victory rally at the Convention Hall in Philadelphia, with that glorious chorus of 5,000 voices, that great sermon by Bishop W. Angie Smith, and the tender, impassioned call of Bishop Corson to a crowd of 33,000 persons, made a lasting impression upon my life.

I have developed a new appreciation of my Church and know now that The Methodist Church is greater than we realized. I have learned to love and pray for our leaders. Certainly they are great men of God—men with a vision and a passion to bring America and the world to Christ. Brethren, let us thank God for such Methodist leaders as Harry Denman, Bishops Corson, Kennedy, Cushman and Shaw of the United States, and Bishop Guerra of Mexico. May God bless them in the great responsibility which the Church has put upon them.

Our Greatest Need

I believe with all my heart, without any reservation in my mind, that the most urgent need in our Conference is a new enthusiasm and a deep spirit of dedication to the great Commission which God has given us. God has put on us the responsibility for the evangelization of our Spanish-speaking people in Arizona and California. This task is not a secondary one in our ministry. The hard truth is this, my brethren, that if we do not care about this work of evangelism; if we fail in winning souls for Christ and His Church, we don't have any right to call ourselves Methodists, and I don't see any reason for us to be here as a Christian Church.

God Is Ready

However, I am not a pessimist. In my work these nine months I have discovered that, in spite of all our problems, our needs, and our limitations, God is ready to bless our humble efforts. For His Church is marching on and on. We must keep in mind, dear brethre that the power is from God, and "H power is made perfect in weakness Yes, if in all humility we seek Goo guidance and power to do this evang listic work, we will find Him alwa ready to help us in bringing men a women to a glorious experience of s vation in Christ's name.

Yes, my friends, it is a glorious r ality. I have seen it these past mont in my revival and evangelistic wor Many of you pastors have seen it wi me. We have had that experience small congregations like Stanton, An heim, and others, and in larger congr gations like "La Trinidad" here in L Angeles. The power of God came nigh ly in our revival in Selma, Californi Hundreds were saved in San Diego, a thousands in Philadelphia. Yes, God ready, and He is blessing His Chur these days. A great Spiritual Revi is coming upon the Church. You c see it in many parts of the country a around the world. Once more th Methodist Church of ours is taking i place in the forefront of the great arm of the Lord to win this poor world f Christ and His Kingdom.

We, the Latin American Methodi people, can have part in this glorio day. Let us put aside all our smallnes and in all humility, let us seek the Lo and His power, going on into th battlefield with faith and confidence Christ, our Leader and Great Captai

"Jesus, I long to be winning
Men who are lost, and constant sinning
Oh, may this hour be one of beginni
The story of pardon to tell."

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WHY MUST WE

Close Methodist Churches?

By G. ERNEST THOMAS

What is more tragic than a Methodist rch with a "For Sale" sign on its r! Yet such sights are not rare. In too many sections of America there Methodist churches which, ceasing function as houses of worship, are providing places of business for mercial concerns.

While driving through a New Hamp- e village, I saw a church sign which e underneath it the inscription of a nt which manufactured stockings. e name of the church was still in- bed there, but the work of the church been forgotten. Stockings, instead God, had become the watchword in t once beautiful sanctuary.

n the past communities were often rchurched. The selfishness of some ominations in seeking to serve a con- uency which was already served by umber of other churches has some- es made it difficult for established anizations. Anyone who considered situation would have known that, ess there was a rapid increase in ulation, one or more of the churches ld be forced to close its doors. In ny such situations the dying church tinued its hopeless struggle beyond time when it could have merged veniently.

There are other cases where a change opulation trend has brought a totally erent group of people into the sec- n which surrounds the church build- . Because the new national or foreign up was not made to feel welcome hin the established church, they had group to draw upon to replace the nbers who moved away.

A Blindness to Need

Methodist churches often close the rs of their building because the offi- s are convinced that the people are no longer in the neighborhood. They have come to feel that the constituency served by their church is not interested in or concerned with what the church has to offer. Such an attitude reflects a blindness to the needs of a teeming host of men and women and boys and girls whose homes are adjacent to the church building, and who desperately need the very thing which the church is organized to offer.

All too often no attempt is made to win the people who live close to the church. It is never enough to put up an attractive billboard, or to use newspaper advertising to attract people who are newcomers to a neighborhood. There is no substitute for the individual contact and the individual witness for Christ. Many churches have closed their doors without troubling to make a community survey or without conducting a visitation evangelism endeavor to find and to win those who might be won.

I am acquainted with a large Methodist church which is not now for sale but which is rapidly heading toward that unenviable end. It stands in the midst of a busy downtown intersection. Thousands of people pass its doors every day. Hundreds of students are within a mile of the facilities which it offers. But that church has never attempted to discover the possibilities in the surrounding community. Its officials have been satisfied to assert that a foreign element has moved in. The building is empty of activity almost every day of the week. It maintains a morning service of worship and a small Sunday school. As yet there is no "For Sale" sign on the front, but that sign is being hammered out by every act of carelessness which occurs in that church.

A Communistic Victory

In 1942, a Protestant church in downtown New York City was listed as "For Sale." It was purchased by the Communist Party, which invested $35,000 in modernizing the building. The Communists painted the walls, refinished the floors, and replaced the furniture with comfortable chairs and equipment. Then, on a certain Sunday morning, they announced the Grand Opening of their new building. The former Christian Church was crowded with a host of interested people who filled the former sanctuary to the doors. The opening meeting began at 9 A.M. and did not end until 1 o'clock. The great crowd waited expectantly throughout the entire session. As a conclusion to the ceremony everyone present was asked to buy a one-dollar packet of materials and to go out and win others for the cause they represented. The gathering ended with the singing of a Communist hymn, and hundreds of people went away to tell others about the exciting and victorious opening meeting which they had shared.

Has the Christian Church less to offer than the Communist Party? Do we really believe that Jesus Christ is more important than Karl Marx? In many communities where the Christian Church has surrendered to the forces of worldliness, the enemies of Christianity have taken up the gauntlet and have advanced their nefarious cause.

It is manifest that the problem of the weakening church which eventually will close its doors is not to be solved at the time when the organization is finally dissolved. The time to save a church is before it comes to that desperate hour. Its salvation depends upon a vital program which satisfies the needs of the people in the community. In general, the following suggestions are basic to

the solution of the problem of such a church.

Serve the People

Let the church serve those people who live in the area immediately surrounding the building. Any church fights a losing battle if it seeks to maintain itself by an absentee membership or by a membership which lives so far away that it becomes a burden for them to attend. It is essential that a church seek to win and to help those who live close by. If that group is of a different national or racial stock, consideration must be given to a different type of program.

A Program of Interest

Let the church maintain a schedule which will interest and inspire the enthusiasm of those whom it ought to serve. If a seven-day program including fellowship and recreation should be a part of the planning of a downtown church, then let the church give consideration to such a program. Many of the leaders among the laity of the Christian Church have been started on the Christian way by a basketball team or by supervised recreation provided through a church in their neighborhood. Many young mothers and fathers look in vain to the church for assistance in training their children in the Christ-like way and in giving that well-rounded emphasis upon the Christian life which they know is necessary for the proper development of their children. No church has a right to close its doors until it has fostered a program which will meet the varied needs of those whom it ought to serve.

Church Must Win Them

Let the church win those who should be won. The record of recent years indicates that Official Boards are almost always wrong when they steadily maintain that there are no people within the community who ought to be served by their church. Surveys have again and again revealed that a predominantly non-Protestant neighborhood by reputation has a large percentage of Protestants who have no connection with any church. These persons would respond to a challenging program that met their needs. No church has a right to close its doors until it has surveyed the community, discovered its possibilities, and then has gone out to win those who ought to be won for Christ.

Let the church adapt its spiritual program to the needs of the people. Many a church with a dignified Sunday morning service has closed its doors only to be taken over by a group which has been successful in presenting a Sunday evening service which was enthusiastic, and which required and received the participation of every member of the congregation in singing and in witnessing. Some churches threatened with a closed door need to discover whether a service at 8 o'clock Sunday morning will better serve the needs of a predominantly Catholic community. There is no fixed law which says that the procedure of the church has to be carried out exactly the same way or at the same time in every community.

Many Methodist churches have closed their doors in the city, in the rural community, or in the open farm section. Some of those defeats have come after long and earnest struggle, and after prayerful effort on the part of a little handful of members to find some means to maintain their organization. But many of the closed doors constitute a heartbreaking reflection upon those who are entrusted with the responsibility of maintaining the church. More vital evangelism, more interest in people, more willingness to accept and follow the leading of Christ in new methods of organization and promotion might have saved the situation from the disaster defeat which has finally overtaken it.

Methodist churches may sometimes have to close their doors. But many doors can be kept open and the spirit of the people rekindled by a wise and consecrated use of the methods of approach which will win men and women and youth to Christ. Let us enlist them in loyal devotion to His cause!

Typical of the churches described in this article is the one pictured above. Located in one our major cities, it was forced to close by factors described herewith.

BLACKOUT

I hate to see a church's door
Fast closed upon the struggling poor,
Its holy altar draped in black
Beside the sinners' beaten track;
Its voice of prophecy made mute
In hearing of the destitute;
No purging Word to lift the shame
From souls that never call God's name;
No hand outstretched to clothe and feed
And break the tyranny of need;
No heart attuned to frightened cry
As lonely men so lonely die.
Elsewhere deserting saints may pray,
But does God hear what they would say?

—Gordon Pratt Baker

British Methodism Is Aggressive

Some Unique Methods of Evangelism

By Gordon Phillips
Executive Secretary, Methodist Union of Greater Detroit

Earle H. MacLeod Photo

ECENT issues of "The Methodist Recorder" (London) have revealed aggressive type of evangelism on part of English Methodists, parlarly. There appears to be a denined effort among the ministers laymen alike to reach the unrched, the non-attenders. The devating bludgeoning of the war exience has left their heads unbowed. her they are playing a "heads-up" ne in the effort to bring the love of ist to a battle-worn people. Here- are some of the news stories nating from rural and urban areas e, arranged in their chronological er of publication.

Stockyard Evangelism

Rev. Wm. F. Podmore of Bromyard rket, Herefordshire, an ex-RAF t observer, has eight village chapels his circuit. On auction days at the le mart, the auctioneer rings his to summon the farmers and then mits Podmore, who had previously ed him for the opportunity, to have minutes at the crowd before the s begin. The preacher speaks on hat's Wrong with the World?" and es the Church's answer.

He also helps the farmers with their vesting and threshing.

One result of this unique stockyard evangelism has been the reopening of the village chapel at Frome which had been closed for many years. (Issue of November 24, 1949.)

Town Hall Evangelism

The originators of this novel effort are Rev. Stanley K. Bridge, Supt. of the Leeds Mission and Rev. Whitfield Foy, minister of Brunswick Methodist Church.

The meetings were held in the Victoria Hall of the Leeds Town Hall. The time was from 8:00 to 9:00 P.M. after the regular Sunday evening services in the churches, which are earlier there.

The cost of the fall campaign for rent and publicity was approximately $1,000.

Technique: 1. An opening statement of purpose.

2. Hymns from song sheets.

3. One of the ministers would speak for about 10 minutes, when the other minister would interrupt him with a question concerning God, Man, Eternal Life, etc.

4. This, in turn, stimulated questions from the floor, which were invited.

Result: The attendance ran from 1,000 to 1,500 each Sunday evening. Many were non-churchgoers. One man wore his hat in the service until he noticed no one else did. (Issue of December 1, 1949.)

Tavern Evangelism

This unusual experiment was started by the Rev. Ronald Gibbins, minister of Central Methodist Church, Spennymoore, Durham. The population of the town is about 12,000 and there are nearly 30 public-houses within the town limits.

All the work was done by five teams; Rev. and Mrs. Gibbins plus four young men and four young women (ages 19-25).

The pastor coached the teams on the "Do's and Don't's" of leaflet distribution and conversational methods.

The teams proposed that they visit every home and public-house (tavern) in the Spennymoore area and that they distribute their leaflets to the queues at the bus station and cinemas (movie-houses).

The time of operations was Saturday evenings.

Technique in the taverns: 1. Order a lemonade and thus become a customer. 2. Invite the other patrons to the Sunday church services. 3. Answer

questions but do not condemn the patrons.

Results: 1. A small minority (5) of the tavern keepers finally objected to the visits. "Nearly all the others and their customers continued to welcome the team."

2. Sunday evening attendances at Central Methodist Church doubled from an average of 87 to 175. (Issue of December 8, 1949.)

The Bolton Crusaders

Rev. W. Walker Lee found himself the minister of Victoria Hall, Bolton, in 1948. The seating capacity of the sanctuary is 1,800. The average Sunday evening attendance in 1948 was 550.

Last November some 400 of his members volunteered for Crusade service, such as "shepherding" strangers at the Sunday services, distributing service invitation leaflets to non-churchgoers, etc. Sixty of them agreed to become team members for house to house visitation. There were six teams of 10 each under a leader. Each pair agreed to visit 30 homes and to interview the residents even if it took four or five visits to complete the assignment. "The crusaders meet together two nights a month for fellowship and planning. They devote an equal amount of time to visitation."

Results: 1. Average Sunday evening attendance is now 850.

2. They have three church membership training classes, and

3. Fifteen class meetings. (Issue of December 29, 1949.)

Evangelical Preaching-Teaching

This type of evangelism was promoted by Dr. L. A. Newman, minister of Brunswick Place Methodist Church, Newcastle-on-Tyre.

Says the news item: "Anyone who decides to attend a Sunday evening service at this church, when the preacher is the church's minister,' will probably have to join a queue long before the service begins to secure a good seat." (The church seats 1,400.)

"The audience, which is 'very mixed,' includes university professors and students, businessmen, miners, dock laborers, and young folks just entering on their careers."

Technique: 1. "There is nothing unusual about the form of service, but Dr. Newman concentrates on evangelical preaching-teaching. He endeavors to preach the old Wesley truths in modern language; in other words, expound the gospel in terms that can be easily understood by people today."

2. Friday is given over to pastoral counseling "privately in the minister's vestry."

Results: 1. Capacity Sunday evening congregations. During remodeling of the church last year services were held at the City Hall and Queen's Hall and the Sunday evening crowds climbed to the 2,400 mark.

2. They now have 20 class meetings held every night in the week with some 250 in attendance. (Issue of January 12, 1950.)

Market-Place Evangelism

The Rev. Kenneth L. Waights began preaching in the Nottingham Market Place in December, 1948, and has continued to do so every Sunday evening since from 8:15 to 10:00 p.m.

Technique: 1. "To answer questions and criticisms of the Church."

2. "To put the Christian point of view."

Results: 1. The shop stewards of a clothing factory employing 1,500 workers invited him to hold meetings in their plant. 2. Two other factory groups followed suit. 3. The minister has received invitations from cultural groups likewise. 4. Fifty new members were received in 1949. 5. Three young people have volunteered for definite Christian service—a deaconess, a missionary, and a candidate for the ministry. 6. A pre-fabricated hall is being erected at Bestwood, a suburb, to seat 250 people. 7. Another branch of the work has been formed at Apsley Hall in a large new housing project where the Sunday school already numbers 400. This man, apparently, is reaching the unreached. (Issue of January 26, 1950.)

Hyde Park Corner Evangelism

On the blitzed end of Deansgate, one of the great business streets of Manchester, itinerant salesmen, Rationalists, Communists, Four Square Gospellers and many others hold open-air forums. Large crowds gather daily to be "amused, annoyed, astounded, and disgusted."

"Early on a recent Thursday afternoon everything on the site was in full swing when suddenly the scene changed. The Methodist Home Missions Department mobile cinema van arrived and within a few minutes a host of leafleteers accompanying the van were distributing leaflets announcing the Manchester Albert Hall Methodist Church 'Faith and Action' campaign. That, together with the films being shown by the van, did the trick. Soon the several small crowds became one large crow of a thousand gathered around th van to hear the Rev. Wm. Cowland d the Albert Hall and other speakers pu the case for Christianity from a stag in front of the screen. For once eve the Communists became silent onlook ers."

This "Faith and Action" campaig was launched in October, 1948, an has been going on ever since. It is very definite effort to reach the un churched. "It had as its objective th offering of Christ to men and wome by taking the Church to where the are—in the open air, factories, can teens, offices, hostels, houses, flats, pub lic houses, and on the docks. No effo was spared to reach the non-church going public of Manchester."

Technique: 1. Two-hundred leaf leteers have made 50,000 door to doo visits. 2. A monthly Peoples Service 3. Saturday night services by traine teams in Piccadilly, "an area of Man chester where immorality is rife." 4 Bi-monthly "post-script services" fo inquiries following the Sunday evenin services. 5. Lunch hour open-air meet ings conducted by divinity student from Hartley-Victoria College. 6. Mo bile cinema van for outdoor use.

"In view of the fact that the Alber Hall is already well attended Sunda by Sunday and its weekday organiza tions are in good trim, it might reason ably be asked: 'Why hold a campaig at all?' The answer I got to that ques tion was that although the Albert Ha is naturally concerned to keep thos people who do come, it is far mor concerned about the many thousand in Manchester who attend no church an fail to see how Christianity is relevan to their lives."

Results: 1. Great increase in the siz of the congregations at Albert Hall. 2 Four prayer meetings. 3. Class for con verts. 4. Saturday Night Bible Clas with an average attendance of 75. 5 Junior and senior church membershi training classes. 6. "Impressive in crease in church membership, 40 bein received on a recent Sunday." 7. "Ever department of the Sunday school ha grown." (Issue of April 13, 1950.)

The Methodist Conference Presi dent, the Rev. Harold B. Rattenbury in his New Year Message to th Church, summarizing the work of th year 1949, states that a spirit of op timism has taken hold of the Method ists, and concludes: "The tide is wit us at last. The Lord needs obedient devoted, prayerful disciples to launc into the deep, and let down their net at His bidding now."

BOOKS—for your spiritual enrichment

To Conquer Fear

ith Can Master Fear, by G. Ernest Thomas, Fleming Revell and Company, $2.00

This book by the Director of the Spiritual Life De-rtment of the General Board of Evangelism of The ethodist Church has been widely acclaimed as a volume ich-needed for the tense days in which we live.

Here is a practical guide to the conquest of fear. Sym-thetically describing 16 common kinds of fear, Dr. homas goes on to indicate what the Christian faith can do overcome them. He supports his counsel along this line ith numerous and dynamic illustrations. How effectively does so is attested by the fact that the book has been ublished serially as a syndicated feature in daily news-apers throughout the United States. It has also served the basis of a television program on which Dr. Thomas ppeared.

The volume is easy to read as well as spiritually rengthening. Undoubtedly it is a major contribution to e religious literature of our time.

Two Helpful Volumes on Preaching

nointed to Preach, by Clovis G. Chappell, Abingdon-Cokesbury Press, 124 pages, $1.50

"There is nothing so essential," says Dr. Chappell, "as ie right kind of preaching." He has written this little olume to show men how such preaching can be done. tudded with unforgettable illustrations, this compact book oints the way to a lifetime of significant preaching. Min-ters will find here, in Dr. Chappell's graphic style, definite uidance toward arresting sermons which will send con-regations back to their everyday lives with renewed nthusiasm and revitalized purpose.

he Word in Season, by Hughes Wagner, Abingdon-Cokes-bury Press, 176 pages, $2.00

Vividly and concisely the author of this volume presents 0 sermons emphasizing the unique spiritual contribution of ach season of the Christian calendar. He skillfully indi-ates the continuity and natural flow of religious experience roughout the Christian year and offers in connection with an orderly framework for every minister's preaching rogram. Here is a rich source of homiletical suggestions ontaining fresh illustrations and helpful pulpit ideas.

A New Kind of Biography

aints Without Halos, by Alvin E. Magary, Abingdon-Cokesbury Press, 176 pages, $2.00

The author of this fascinating little volume points out hat the people of the New Testament are like any group of Christians in any city, town, or rural area. He describes heir work, their study, their plans, their blunders, their eligious life, their quarrels, and their sacrifices in terms hich are amazingly contemporary. Readers will thrill to the intimate and challenging biographies of those first-century people who were "called to be saints." A word, a sentence—and suddenly the remote, archaic name is a living person like the man in the next pew: human, faulty, but nonetheless stamped with the image of God. Through such individuals as we might meet anywhere Dr. Magary makes the New Testament story come alive for us.

For the Devotional Life

Strength for Service to God and Country, Edited by Arthur Sterling Ward. Revised by Norman E. Nygaard, Abingdon-Cokesbury Press, 90¢

This very familiar and very helpful devotional guide has been reissued for these times that try men's souls. Two covers are available: blue for the navy; khaki for the army and air force.

Through Christ Our Lord, by Georgia Harkness, Abingdon-Cokesbury Press, 147 pages, $1.25

This little book of daily devotions is based on Jesus' most memorable words. Written by one of the winners of the $7,500 Abingdon-Cokesbury award, it presents searching questions for self-examination and thus leads the way to wholehearted dedication to Christ.

A Book of Pastoral Prayers, by Ernest Fremont Tittle, Abingdon-Cokesbury Press, 108 pages, $1.50

These 70 pastoral prayers are marked by reverence, devotion, and a real understanding of the way to lift the heart and mind of a congregation toward God. The first quarter of this little book is devoted to a practical essay on the pastoral prayer.

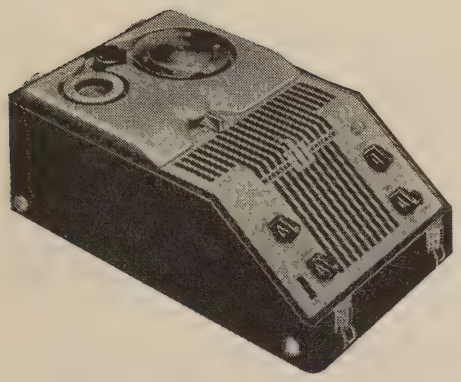
Toward a Richer Experience of Worship

Restoring Worship, by Clarice Bowman, Abingdon-Cokesbury Press, 223 pages, $2.50

This excellent volume shows how men, women, children, and young people can be led into deeper and more meaningful experiences of worship. Here is a significant analysis of an urgent subject. Timely and inspiring, the book is thoroughly practical in its approach and will greatly benefit all who are responsible for guiding groups and individuals into a worshipful knowledge of God.

Communion Meditations, Edited by Gaston Foote, Abingdon-Cokesbury Press, 176 pages, $2.00

Here are 25 brief messages especially prepared to make the Communion service more meaningful to both pastor and people. Written by outstanding preachers, these devout meditations point up the significance, the symbolism, and the fellowship of the Communion. Here is an abundance of rich, usable material showing how the everyday spiritual interests of men and women are strengthened and fulfilled through the sacrament.



Conversion and Instruction

Via Wire Recorder

By C. R. Buckwalter, Pastor
Methodist Church, Humbolt, Iowa

I AM convinced by the experiences of a year's trial that if a church is in earnest about seizing every opportunity to save men and to preach Christ to all, the wire recorder is a most fruitful tool. Every church should own and operate one. It should be as essential as the typewriter and the mimeograph. My story may convince you.

Through a strange series of circumstances a Pentron Wire Recorder was given to me a year ago by one of my laymen. Enough hour spools of wire have been given by grateful listeners to make a good supply. I am not a technician . . . but I have learned to repair and keep the machine going so that it runs many hours each week.

I record every morning service, from carillonic bells to benediction. Every cough, baby cry, squeak, and blunder is caught. Then I take the recording to the homes of our shut-ins. This week it has been in 10 homes with 30 people listening. Guests are usually invited in. It is a gala hour for many of these folks. What a mass of good will, comfort, and inspiration results from these services in the home!

I also record weddings, funeral services, programs, solos, reading, etc. One funeral service was recorded so that while another minister accompanied the body to a cemetery 20 miles away, I was able to take the recording to the bedside of the wife, who heard the full service for her husband while he was being committed to the ground from which our dust came. No one can imagine the comfort of this service to her soul and mind.

I send the recordings to a young man in college. With his roommate and friends he listens, studies the sermon, and uses it in his Sunday-school teaching, gospel team work, and personal instruction. What a thrill comes to me as I think of it!

Last fall I was asked to bring the services to a home seven miles in the country. I found a middle-aged man in bed, almost helpless and speechless from a series of strokes. He could not live much longer. He and his wife listened for two months or so, then both made their confession of faith and joined my church. When shortly thereafter I buried him, the knowledge that I had helped bring light to his soul gave me infinite satisfaction. To see the widow carry her grief with courage and faith was an inspiration.

Not long ago a laywoman asked me to baptize a young man who was ill with heart disease. She had prepared him for baptism, and as I talked with him about the start he was making in the Christian life, and how he must go on to learn it more fully, he told me, "I can't read well. Bad eyes. Never got through the sixth grade . . . teachers said I was dumb." But he has at least average intelligence, so I have arranged for him to listen every week to my services, with several others in the family. He is receiving instruction in the way I like my people to get it . . . from the pulpit. It is changing his life.

Once I asked an elderly shut-in couple if they would like to go to church at home. Dubiously they agreed to try it. Result: in a letter to her W.S.C.S. circle the woman wrote, "T biggest moment of our recent years w the day Pastor Buckwalter brought t recorder to us, and we listened to o own church service. We went to chur with you last Sunday, last night."

Besides these rich rewards of servi to people so often neglected my record services have meant a personal enric ment of ministry. I, too, now go church WITH my people. The hi hour of Sunday is when I bring the corder home, rewind it, and after dinn settle down and listen to my service the morning. I become a layman for hour. I hear the service as it sound to them. I hear my choir and have ti to appreciate them. I hear a pasto prayer FOR ME. I hear my sermon though I had never heard it before . and believe me, it sounds different th when I preached it! I hear it as my la men heard it. I can bawl out t preacher for lack of clear thinking, poor speech, dullness, weak spots, a for shouting too much. It has made preaching much more effective.

It is fun to have a recorder. Its us are limited only by the time availal and one's imagination, willingness, a enthusiasm. It is one more way to w souls, to give instruction, to bring co fort, to provide inspiration, and to e able hearts to keep the spiritual glo

Let us help our churches to see th among their equipment this is one their greatest needs. Such new tools c double the services we render our peo and bring rewards so great that really cannot evaluate them.

Cultivate the Devotional Life

Win Souls to Christ and His Church

"Concerning Spiritual Gifts"

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"See You in Church Sunday" posters, stickers, letterheads, and cards are printed with rich blue ink

Number			Amo
_____	**SHEETS OF STAMPS,** saying "See You in Church Sunday	50¢ per 100	_____
_____	**POSTER** (14x11 inches) saying "See You in Church Sunday" Two-ply cardboard, for advertising in stores and other public places.	5¢ each	_____
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Illustrated by SAM LEACH

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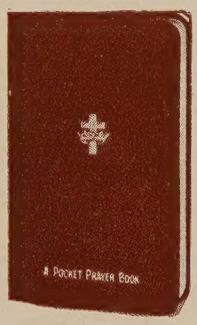
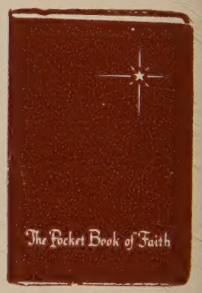


For Our Young People in Service



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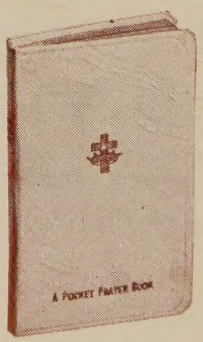

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